No._____ Library of
E. P. J. GARROTT

EDITORS.

E. Y. MULLINS, D.D., LL.D.,
Editor-in-Chief.

W. J. McGLOTHLIN, Ph.D., D.D.,
Managing Editor.

W. O. CARVER, Th.D.,
Review Editor.

A. T. ROBERTSON, D.D.,
Business Manager.

J. R. SAMPEY, D.D., LL.D.
GEO. B. EAGER, D.D., LL.D.
B. H. DEMENT, D.D.
C. S. GARDNER, D.D.

ASSOCIATE EDITORS.

REV. B. H. CARROLL, D.D., LL.D., Waco, Texas.
REV. D. F. ESTES, D.D., Hamilton, N. Y.
REV. J. H. FARMER, D.D., LL.D., Toronto, Canada.
REV. A. H. NEWMAN, D.D., LL.D., Waco, Texas.
REV. H. C. VEDDER, D.D., Upland, Pa.
REV. J. P. GREENE, D.D., Liberty, Mo.
REV. W. T. WHITLEY, A.M., Ph.D., Preston, England.

On general matters address Prof. E. Y. Mullins, Editor-in-Chief; with regard to articles and editorial business, address Prof. W. J. McGlothlin, Managing Editor; with regard to books and reviews, address Prof. W. O. Carver, Review Editor; on business matters, address Prof. A. T. Robertson, Business Manager.

Digitized by the Internet Archive
in 2025

https://archive.org/details/review-and-expositor_1910-10_7_4

THE REVIEW AND EXPOSITOR

Vol. VII October, 1910 No. 4

ASPECTS OF THE THEOLOGIAN'S RELATION TO THE PROGRESS OF THEOLOGY.

BY PROFESSOR JOHN BENJAMIN ANDERSON, B. D., COLGATE THEOLOGICAL SEMINARY.

Every one who thinks about religion in other than a servilely traditional fashion hopes to make progress in his theology. And all such thinkers expect great progress in the theological thought of the Christian world at large. The reason why this hope burns brightly at the present time is not far to seek. Periods of discovery are periods of doubt, of destructive criticism, and of dissolution of traditional forms of stating truth, but they are followed by periods of readjustment, restatement, reconstruction. For example, the titanic systems of thought of the seventeenth century naturally followed, and could not possibly have preceded, the discoveries, the intellectual ferment and the relatively new ideas of the fifteenth and sixteenth centuries.

For very many years the world has been passing through an unequaled period of research, experimentation and discovery. The fateful question whether the old beliefs or the old forms of belief could endure the light of the new knowledge has been inevitable. This question has come as a challenge, uncompromising, insistent, often clamorous. The "burning fiery furnace" of criticism has been heated "seven times". It has slain the faith of many of the men who made it hot. Some traditional religious ideas, professedly representative of true religion, un-

like the three Hebrew "children", have not passed through the flames with impunity. But we believe that the "fourth", "like unto a son of God", the real Christian faith, will yet come forth unscathed, without the smell of fire upon it.

We are still within this period of testing, and of uncertainty in regard to many matters. The fullness of time has not yet come for taking an inventory and ascertaining what we have lost and what we have gained. Nevertheless we are moving on toward the forward boundary of the present period and talk of the new epoch is in the air. Theology has been long in exile, but now there are not wanting prophets of an approximately imminent restoration. A reconstructed theology is the rebuilt Jerusalem toward which a host of Christian thinkers are today directing their expectant eyes, believing that "the glory of this latter house shall be greater than that of the former", and believing that some day in the not distant future the exultant song will be heard,

> "Walk about Zion and go round about her;
> Number the towers thereof;
> Mark ye well her bulwarks;
> Consider her palaces."

This longing and this hope have a practical motive. There is a notion prevalent among the uninformed that philosophers and even theologians are mere theorists, who delight in spinning airy speculations just for pleasure or for love of combat or because it is the peculiar bent of their minds to do so. The history of theology—to say nothing about philosophy, which could make out a good case for itself—shows that theological effort has usually been inspired by practical motives. And this is the case today. It is true that the intellectual interest is conspicuously present in most theologians, yet it is chiefly for the sake of religion and morals and human welfare in this world and in the world to come that theologians desire to make the best and speediest adjustments of the Christian documents, the Christian facts, the Christian experience, and the cardinal Christian conceptions to whatever proves to be true in the physical, mental, historical, and other sciences. These

adjustments cannot be largely made until the non-theological sciences have advanced much further toward their respective goals; and yet modern research with its experimentation, verification, and reflection has achieved great and permanent results in the light of which the theologian ought to do and gladly will do his constructive thinking.

It is the object of this paper to indicate somewhat concerning the attitude and endeavor necessary in the theologian in order that he may do his best work toward making these greatly needed adjustments, thereby contributing to the reconstruction of theology and, what is of vastly greater moment, thereby blessing the world, particularly of his own generation and of that immediately following.

I

In the first place, the theologian needs to realize that he himself is one of the chiefest facts with which he has to reckon in his work as a thinker. The personal equation is a tremendous factor in theology, but adequate recognition of its presence and power is frequently lacking.

For example, it is often felt that clear, logical presentation of a view is all that is necessary to convince men of its truth. If the logic is faultless, men should bow to it; and if they withhold their assent, they are either dense or obstinate. This idea, however, is quite illusory, and is characteristic of the ultra-logical type of mind. For, though logic has its own proper functions, it is not of prime importance in the acquisition or propagation of ideas. A man's religious attitude and convictions spring from a deeper root than ratiocination. These are determined, not by part of the man, but by the whole man, and especially by those elements in him that are most primal. It is the vast, largely unexplored deep in a man that is the ultimate source of his cherished convictions. It is the practical, vital interests of a human soul that urge it on toward some beliefs and turn it aside from others. This truth is writ large upon the pages of biography. Illustrations of it abound. To

take a few instances at random from the sphere of philosophy:

It was Jacob Boehme's longing for union with God that impelled him towards his pantheism. Locke's religious rationalism and his antagonism to ecclesiastical theology arose partly from his sympathy with the lowly, the ignorant, and the miserable, who needed, he felt, a creed more easily intelligible. Leibnitz, enamored of the aesthetic view of nature and possessed by the religious conception of it, opposed, although he admired, the modern mechanical view.

The history of theology abounds in similar phenomena. We may tarry long enough to cite only one instance, but that a most striking one. The teaching of Augustine, its powerful expression, its wealth of substance, its colossal inconsistencies, its magnificent many-sidedness that made Augustine the virtual founder of mediæval theology and also the most influential teacher of Luther and Calvin and one of the chief spiritual and intellectual forces producing the Reformation—all this was due to the complex character, the versatile powers, the varied training and the deep, rich, extraordinary experience of this greatest and most influential theologian since the days of Paul and of John.

And what was true in this signal instance is true of all thinkers without exception. Each man is an absolutely unique combination of the common human elements. The powers of observation, conception, judgment, reasoning, analysis, synthesis, imagination, the many kinds of feeling, the different degrees of volitional power are combined in the same proportions in no two members of the human race. Is it any wonder that men have different opinions? Especially, is it surprising that they differ in their placing of doctrinal emphasis?

When we consider the influence of race and family, and education and when we add the significance of the fact that each man has his own interests, sympathies, tendencies, activities, desires, necessities and relationships, we begin to realize that the springs and the rills and the streams that feed the great rivers of religious conceptions and convictions that fashion and dominate the landscape of any man's theology are numberless

and beyond all calculation. It is not in the power of mere logic to overcome the resistless momentum of the theologian's personality and experience, a momentum that carries along with it the most original intellect and the sincerest truth-loving soul.

This personal element reveals in many ways its influence upon a man's thinking. Well-known is the power of enthusiasm to sweep a man off his feet and carry him headlong into doctrinal extravagance or into unwitting and sometimes far-reaching inconsistency. Origen's enthusiasm for human freedom led to extreme and bizarre theological conceptions. John Stuart Mill's zeal for empiricism resulted in manifold inconsistency and one-sidedness.

Again, devotion to one idea may obscure to the partisan some other true and important idea. Justin Martyr felt so keenly the vital significance of individual freedom and responsibility that he did not do justice to the place of evil habit in human life. Kant was so zealous for the inwardness and sublimity of the moral law that he slighted the bearing of psychology upon his problem. Machiavelli failed to understand and measure the mighty movements of his age, social, intellectual, religious, and even political, because by reason of his nature and his experience he was dominated by the thought of politics as mere finesse and intrigue combined with brutal struggle, and had no feeling for the deep, hidden, living forces that really move and control men.

Again and conversely, inability to see one idea may make it impossible to see or feel the importance of some other and related idea. It was only "as through a glass darkly" that the French Enlightenment philosophers looked upon the precious realities and the mighty powers of the inner life of the religious man, and just for this reason they could not properly evaluate religious ideas and jauntily and profanely aired their crass notions concerning the origin and significance of religion.

Or, a man may be limited by his presuppositions, working correctly and perhaps brilliantly within their limits, but incapable of advance beyond them and stone-blind even to the possibility of anything beyond them. So long as men took it

for granted that the earth was the center of the universe they could not advance toward the modern conception of the universe. So long as it was axiomatic that the "fixed" stars do not move, men did not dream of making observations with the purpose of discovering their movements and their velocities. Thomas Aquinas laid violent hands on the very Aristotelianism which he together with the mediæval church enthroned as eternal truth and mishandled it recklessly, and all because he had to conform it to ecclesiastical presuppositions. Rousseau, the champion of feeling and its independent worth of validity as over against an excessive regard for mere intellectual processes, was prevented by the presuppositions of his deistic dogmatism from the further and logical step of perceiving the symbolical nature of all religious ideas.

Again, while experience is a revealer, it is only incomplete and leads men to doctrinal partiality and eccentricity. Even worthy experience may be the mother of an unworthy narrow-mindedness, leading a man to depreciate the experience that is different from his own and to decry or deny the views or emphases that are vitally related to that alien experience. Great and constant is the danger here. With few exceptions no great name in the history of thought can be mentioned whose bearer was not guilty of glaring illogicalness, and this defect can in many cases, and perhaps in most, be traced to some personal quality or experience that warped the mind and made the thinker to this extent one-sided in tendency, sympathy, and view.

Again, a man's interests may be varied so that he has not one but several starting-points for his thought. It is difficult for him to escape inconsistency and dogmatism in the laudable attempt to safeguard these various interests and be loyal to them all alike in a harmonious theological system. Easy is the descent to this particular Avernus, and nothing more frequent than this descent is to be found in the history of doctrine.

Finally, how powerfully a man's personality and experience can affect his thinking is seen from the fact that two men, starting from the same premises, can develop from them strik-

ingly different or even antagonistic systems of thought; and, conversely, proceeding from different premises men have been led by similarity of personal qualities and experience to identical views. Of course, the personal element is not everything. Men of radically different types and with very different experience may reach the same main ideas independently of one another. All that is here advanced is the thesis that the personal equation in a comprehensive sense is in manifold ways a factor of superlative importance in the determination of the individual's theology. And for this reason the personal equation is a mighty factor also in the general progress of theology.

Now, the personal character of a man's thinking as it bears upon the theologian's relation to the progress of theology has important corallaries, two of which this paper will endeavor to point out.

In the first place, the theologian needs to engrave on his mind the Socratic principle chiseled into Apollo's temple at Delphi: "Know thyself". He needs a just estimate of his character, temperament, tendencies, sympathies, endowments, interests, and points of strength and of weakness in order that he may intelligently try to make allowance for the personal equation, be saved from its disadvantages and perils, and preserve in the highest possible degree mental poise and doctrinal equilibrium.

Knowing himself, he should beware not only of his defects but also of his finest qualities and greatest powers. We often think that we need to keep a wary eye only upon our deficiencies. The truth is that it is possible for the theologian's strength to become his weakness. For with a feeling of security he gives the reins to his special powers which thereupon take the bit in their teeth and run away with the incautious rider. Does he know himself to be *par excellence* a logician, logician he will be, and he overdoes it. Does he plume himself upon his gift of intuition, seer will he be, and he sees too much or not aright. Does he deem himself a born systemizer, another Aquinas, systematic shall his thinking be, and he goes so far as

to put the truth into a strait-waistcoat. A man's very merits may lead him astray and land him in the bog of inconsistency, or take him in the snares of self-deception. His strong points are danger-points.

Again, knowing himself, the theologian should do his best to cultivate the best that is in him. He ought to train his special powers that, being disciplined and controlled, they may perform with highest efficiency the special work that corresponds to their special nature. At the same time his lesser gifts should not be neglected but developed in order that they may counterbalance and supplement his more conspicious endowments and thus save him from needless and mischievous lack of symmetry. It is the theologian's business and mission to see to it that all that is of worth in him and his own unique combination of all worthy qualities, powers, and experience make a distinctive impress upon the thought of his day.

The second corollary is this: The progress of theology demands that *all* varieties of personality and of experience contribute their several and distinctive quotas to the sum total of theological thought. Every color in the spectrum of human life is needed if we are to behold even an approximation to the white light of the complete truth.

For some men it is difficult at the earlier stages of their development and for other men it is always difficult to tolerate those who differ from them in religious doctrines. They have little perception of the underlying unity of character, purpose, and work, binding together all lovers of the truth, however diverse their views may be. They look askance at any type of theology alien to their own. To bid a Christian brother of another theological stripe Godspeed in his endeavor to present his views clearly and cogently would be in their eyes like delivering the ark of Jehovah into the hands of the Dagon-worshiping Philistines. This attitude is confined to men of no one school of thought.

But what is this if not an endeavor to contract the truth to the nature of one's own personality? Truth, however, is larger than any one man's mind or than any theological system. No

type of theology can do full justice to the truth, nor can all the types together. Each man sees truth from his individual angle. This gives his theological landscape its special objects, perspective, and atmosphere. This landscape has no duplicate in any other man's mind. No two thinkers make precisely the same doctrinal emphasis, and no man can possibly escape over-emphasis somewhere and under-emphasis some other where, and complete ignoring of some truth elsewhere. This difference of emphasis is sometimes so great that two men seem to each other to be in opposite camps, although they are really in two different wings of the same army of Truth. And because of this misunderstanding, there is mutual suspicion and repulsion. Too often our eagle penetration into the error of the other man's theology is out of all proportion to our eagerness to see its truth. Unreadiness to agree as far as possible with a real or seeming opponent has always been a grave defect in theology and in philosophy as well. It would make powerfully for the progress of religious thought if the whole Christian world were to become thoroughly imbued with the spirit of Lessing who was broadminded enough to state his opponent's case more clearly and cogently than the opponent himself either had done or could do. Theologians, and philosophers and scientists no less, need more of Lessing's serene faith in the self-attesting power of truth and more of his power utterly to subordinate self in its pursuit.

If we have this faith, we shall become the widest variety in the personal refractions of the light of truth. We shall believe in the value of an emphasis or a view or a system very different from our own. We shall try to be impartial in assaying the ore from the mine of another man's experience. We shall not denounce as debased or as counterfeit all that has not been coined in our own mint. We shall be eager to receive all the truth that can come to us through the media of other lives.

It is only as a theologian gives full recognition to the personal character of all theology and to that which this personal character involves, and further it is only as he cordially accepts the legitimate consequences of this personal element that

he is, so far as this matter is concerned, in a position to advance the theology of his day.

II.

If the theologian is to make his best contribution to the progress and reconstruction of theology, he must be rightly related to his environment.

Each historical period is a stadium in the development of human thought. It has its own characteristics, tendencies, ruling ideas, prominent questions and special problems. It has its own atmosphere which is never pure and its own light which is never white. And each such period has its distinctive mission imposed upon it and made possible to it by its distinctive character.

For example, it was a part of the mission of the Middle Ages to develop the psychological sense by its practice of the spiritual life, while it has been reserved for the modern era to employ that sense in the founding and elaborating of empirical psychology. It was the mission of the earlier centuries of modernism to struggle step by step toward the mechanical conception of Nature with its ideas of the complete unity and interconnection of all things in the universe in accordance with invariable law, but it was given to the nineteenth century to achieve what, by reason of lack of materials and instruments and method and experience, was impossible to those earlier times, namely, the verification of the mighty conception, the most brilliant verification in the history of thought.

Again, the intellectual and cultural mission of the Renaissance period with its rampant individualism, exaggerated self-esteem, noble love of freedom, revolt against mediæval servility and traditionalism, with its ferment and stress and storm, with all its centrifugal and volcanic characteristics, was widely diverse from the mission of the creative seventeenth century with its more quiescent temper and centripetal attitude, its loyalty to absolutism in church and state and thought, its contentment with repose and certitude under the overshadowing

wings of sovereign authority, its strong instinct for unity, its urgent impulse toward systematizing all knowledge under a single comprehensive concept.

Passing into the realm of theology, it is well-known that the history of doctrine presents approximately definite periods whose theological activity and achievement was considerably determined by the conditions of the time. The sub-apostolic period was necessarily one of apologetics, and was followed by the great creative period of the following five centuries which furnished theology with its chief contents; and so on down to the most recent period, commencing roughly speaking, with the eighteenth century, during which it has been the mission of theologians to seek to correlate religious ideas and experience with the results reaped in the various fields of science, to restate religious truth in modern terms, and to seek ever and again for unity of thought under repeatedly changing conditions.

The mission of each period includes in its scope the religious life and therefore the field of theology. Each new epoch, therefore, is a new opportunity for theology. If unused, it is lost irrevocably; if defectively used, theology suffers a proportionate impoverishment. Unfortunately the special contribution to religious thought of the several epochs in religious history has not been as large or as fine as it might have been. Each age and each land has its own theological vineyards, but the wine of its vintage, though sometimes abundant in quantity, has often been unsatisfactory in quality.

Now in order that each historical period may make its special contribution to religious thought most completely and efficiently Christian thinkers must be properly and finely adjusted to their environment. We have seen that the personal element is potent in theology. But environment has no small part in determining what the personal element in any given case shall be. If there were no other reason, this alone would make it of vast importance that the theologian should be in right relation to his environment.

In the first place, then, the theologian must be receptive and responsive to the best life of his age. His eyes should light up

with its enthusiasms, his breast swell with its hopes, his spirit thrill with its enterprises, discoveries and achievements, his heart beat sympathetically with its needs, its burdens, and its sorrows, his mind grapple with its questions and problems. He should share the life of his day enough to understand it and to appreciate all that is worthy in it. He should be sufficiently one with the spirit of the time to be sympathetic with its wrestlings with the angel of truth, patient with its gropings, charitable toward its mistakes and its follies, absolutely fair toward its proposed and sometimes revolutionary answers to the profoundest questions of religion. In this sense the theologian should be the man of the hour. His epoch is his proper home and he should be at home in it.

In contrast with this ideal the attitude and temper of the Christian public and of many theologians has been one of excessive sensitiveness and suspicion in reference to conspicious features of the thought and life of their own period. The rolled-up porcupine might be justly regarded as the symbol of the exclusiveness of many religious people and thinkers toward all that is untraditional or antitraditional in their own times. Such ultra-conservatism is opposed to an enlightened self-interest. It is the part of wisdom boldly to turn the great currents of the time to the advantage of theology. If we cannot make use of them fully, perhaps we can partially; if not always directly, then perhaps indirectly.

Not having this faith and courage and open-mindedness, we are in danger, in our nervous endeavor to steer clear of the rocks, of sheering off so far as not to come at all within sight of great headlands of the continent of truth. We are frightened away from the truth through fear of the error, and we are tempted to become more eager to detect and expose the error than to discover the truth. Christians have been too prone to assume and proclaim that the foundations of Christianity were being undermined just because some theory was unfamiliar, or was propounded by irreligious or seemingly irreligious men, or seemed at first sight inharmonious with the creeds. It is unhappily notorious that such discussions have often been characterized

by a short-sighted, narrow-minded fussiness and sometimes, alas! venomousness. The *odium theologicum* has been marked by much pettiness and little magnanimity. If the Christian people had possessed a serener faith in truth and in the God of truth, we should have been more discriminating in our thinking, fairer in argument, juster and more loving in the imputation of motives, more effective in our advocacy of the Christain view of God and of the universe, and more progressive in our apprehension of that view itself.

The signs of the times indicate that in the future Christian thinkers as a class will allign themselves more readily with their environment, will feel the *esprit de corps* of the whole intellectual world, will enjoy to greater extent the comradeship of their compeers in science and philosophy. Such fellowship with scholars and thinkers in all other departments of intellectual activity will tend to make the theologian a product of his times in the best sense. He will then be in the position to think and feel and voice the best, in whatever is distinctive of his age, thereby enriching theology and religion not only by that which comes from his own individuality but also by the wealth of the manifold life of his day.

In the second place, to be rightly related to his environment, the theologian must not be influenced by it over-much, but should seek to modify it and lead men on toward a new era. Breadth of intellectual sympathy does not mean truckling to the *"Zeitgeist"*. The *Zeitgeist,* too, has its creed and we should be very foolish to subscribe wholly to its "Thirty-nine articles".

The very fact that an epoch, unlike Melchizedek, does have a beginning of days and an end of life should warn us against the fatuity of submitting to its caprices, adopting its vagaries, mistaking its jigs and waltzes for the stately march of Truth, and proclaiming its fads as the everlasting Gospel. This is the pitfall of all those ingenuous souls who think that at last humanity has entered into its full inheritance and that *our* epoch is the final dispensation in the history of the human intellect.

On the contrary, the thought characteristic or distinctive of

an epoch must in an important degree be transitory like the epoch that produced it. Specifically, theology of any period is but a temporary tent, not an everlasting habitation. Theology that is born of man is of few days and full of trouble. "For the sun ariseth with scorching wind and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth." This has its application to the theologian and his theology as well as to the "rich man" and "his goings".

Just as soon as the historic sense loses its keen edge and perspective commences to fade and the theologian begins to forget that his thought is inescapably relative to his environment (and perhaps not in all respects to the best that is in that environment), he is in that instant exposed to the peril of stagnation. The keen realization of the relative and progressive nature of human thinking upon all profound themes is of the utmost importance for further development. For, this realization tends to sensitiveness to subtle influences, depths of insight, breadth of comprehension, hospitality to strange ideas, unfamiliar facts, and alien view-points, larger capacity to acquire, assimilate and use constructively whatever the man in his eager and open-eyed diligence may learn.

Progress is the true watchword, and progress forbids us to ascribe absoluteness to our immediate environment. It is better farther on and higher up. Instead of idolizing our environment as the scientific and theological millenium we ought to criticise it in the simplest meaning of that word. For, while living in and for the present, we also live for the future. We are saved by hope. "Excelsior" should be the device emblazoned on the banners of theology. We should be jealous with a godly jealousy, not only for the present honor of the truth, but also for its future glory.

The question, therefore, for the theologian is, how can I use my environment without abusing it? How can I, though in intimate touch with the life of the age yet be a little in the lead? Can I not move a little faster, climb a little higher, than my contemporaries and give to them at least some vision of wider horizons and beckon them on toward a larger world of

thought than the one with which too many of them are well content?

This second aspect of the theologian's relation to the progress of theology may be summed up in the statement that, other things being equal, he is in the best position to help theology on toward the desired reconstruction who maintains this two-fold relation to his environment and maintains it in equilibrium. The ideal theologian would be, so to speak, immanent in the world of his day and at the same time he would transcend it, and the immanence and transcendence would be in exactly the right ratio to each other.

III.

The theologian should also be rightly related to the past, which is after all only a wider environment. "Every scribe who hath been made a disciple to the Kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old." As surely as there is no such thing as absolute individuality among men, so surely any attempt at absolute originality of thought is doomed to failure. Manly dependence should accompany manly independence. We are the heirs of all the ages. The rich heritage won for us by the labors of many generations of earnest, honest, and able thinkers is our birthright. If we play the role of Esau and despise our birthright, we shall lose the blessing we should otherwise receive. We ought to hold past thinkers and seers in high respect and be eager to receive all possible help from them. This does not mean that we are to be anachronisms or have a fossil theology, or be fettered by the "dead hand". It simply means that we have a valuable inheritance, and that we must not wantonly squander it or carelessly neglect it. Still less should we belittle the past and depreciate the priceless contributions it has made to the permanent treasures of human thought as well as to the development of the intellectual life and spiritual culture of the human race.

We ought to be glad that others have blazed the trail for

us. Great thinkers have rejoiced to kindle their torches at those of their predecessors, and in the few cases where ready acknowledgment of such indebtedness was not forthcoming the debt was none the less real. In the spangled firmament of thought there is not a conspicuous star whose light does not glow with somewhat of borrowed luster. Even such men as Plato and Aristotle, Paul and Augustine, Bruno and Newton, Aquinas and Calvin, Descartes, Spinoza, Leibnitz and Kant, all shared in this respect the common human lot, and the influence upon them of their predecessors can be distinctly traced. The monad of Leibnitz is manifestly untrue to the experience of philosophers and theologians. Man is constitutionally a social being, and normal thinking is social as truly as it is individual. The full and practical recognition of this truth is pre-requisite to safety and progress in theology.

There is more or less of the feeling abroad that the past is discredited by its multiplied mistakes and disproved hypothesis. Why seek for light in the dim region of discarded methods, exploded theories, and collapsed systems? Some people are possessed of the superficial notion that, because one philosophy or theology after another has arisen and been dominant for a time and then retired into the background, all such systems of thought have little intrinsic value, if indeed they were not a tissue of errors. At best they were the attempts of the fledgling human mind to use its wings—an interesting spectacle for the antiquarian, but of little consequence to us now that man is approaching maturity and can wing his easy way on mighty scientific pinions.

But how utterly false such a view is of the significance of the past for the men of to-day, they know best who best know the history of human thought. The human mind moves forward slowly toward its distant goal and brings along with it its accumulated treasures of ideas, of knowledge, and of power. For any man, school, or generation to ignore the results of the past intellectual toil and struggles and visions of the race would be the height of folly. It would be the abandonment of a valuable vantage ground. Why begin at the bottom of the

mountain when we might as well commence the toilsome ascent part way up, many obstacles already surmounted, chasms bridged, cliffs scaled, difficult paths traversed, wide horizons and glorious views gained? Why try to do over again work already done by others, and done under conditions peculiarly favorable to its accomplishment? And were there not "giants in those days?"

The estimate of historic theology on the part of an influential section of the Christian public is somewhat flippant. And it is to be feared that some of their leaders do not sufficiently realize the importance of seeing light in the light of the great thinkers of the past. There is too much of a subtle, half-conscious sense of finality. Just because we have outstripped our ancestors in the observation of facts, chiefly of a material sort, and in the verification of ideas and principles already largely known to them, there is a strong tendency on the part of many to believe that our fathers lived in the Dark Ages of theology as well, and that now at last the great illumination has come. There is too much easy talk to the effect: "Our fathers thought thus and so, but we know better now." It is easy to beard a dead lion. We are tempted to repeat the mistake of the thinkers of the German Enlightenment, those arch-pharisees in the world of philosophy, who regarded the past with a feeling of supercilious superiority and complacently believed that they were uttering the final word concerning ultimate reality. There is too much of this temper in a part of the religious world to-day. It is the besetting sin of some people; while a multitude are unconsciously tainted by it.

The very use of the misleading term "New Theology" is symptomatic of this tendency. It is indubitable that the word "New" conveys to the common mind far more than most "New" theologians intend or desire. Those who sit in the seat of the unlearned vaguely feel its significance to be: "Remember ye not the former things, neither consider the things of old"; "Old things have passed away; behold they are become new." Especially, young men, full of enthusiasm over the marvels of modern life, feel that the tide of knowledge is at the flood and

will easily bear them upon its mighty current unto ultimate truth. They are light-heartedly ready for "the last trek to the last frontiers" of religious truth. Consider the past? Why peer into a fog-bank when the sun shines upon your face? Reverence the past? The modern mind has created a new heaven and a new earth. "Let the dead past bury its dead." Think in the living present under the guidance of the scholars and thinkers of to-day. Sit at the feet of the past and outdone Gamaliels? Why not ask us to exchange the Mauretania for an ancient trireme or a sixteenth century caravel?

This way of stating the case may savor somewhat of hyperbole; nevertheless it conveys the truth. This attitude finds practical expression in many ways. It is seen in the minimizing of the importance of the study of church history as a part of the seminary curriculum, and in the wide-spread lack of serious study of ecclesiastical and profane history by preachers. It is almost pathetically exhibited by the spectacle of young men studying systematic theology when they have only a smattering of the history of philosophy and know still less, if possible, of the history of Christian doctrine. And, to pass over other manifestations of the attitude under review, it reveals itself, in an epoch intoxicated over its own brilliant and unparalleled achievements in the egotistic feeling that the dustman might as well be summoned to cart away out of sight forever all the rags, old bones, bottles, waste papers and other accumulations in the marine store of worn-out and antiquated theologies.

But any theologian worthy of the name, as he stands on the heights and looks back over the long, winding, weary road over which humanity has come to its present position will thank God for the by-gone leaders and will do them homage and will gladly lend them a listening ear. The wise theologian has some realization of our indebtedness to the past. He knows that the ideal attitude is to hold the proper balance between the influence over him of the past and of the present, and will not let the latter dazzle his eyes and blind him to the wisdom and helpfulness of the former. More than once an epochal advance

in the intellectual life of the world has been casually connected with a renewed interest in the past; more than once the wrinkled hand of the hoary past has opened the door for humanity to pass through into a new era of thought and of life. This was strikingly true of the Renaissance; and notwithstanding the above criticisms, it was just as true of the nineteenth century with its development of the historic sense and the historic method. And that thinker, other necessary conditions being given, will move most securely and quickly toward theological reconstruction who possesses the historic sense and permits the past to perform its helpful office without let or hindrance.

It is not the least important part of the work of the professors in our theological schools, whatever their own type of theology may be, to instil into the minds of their students, often ignorantly indifferent to the thinking of past ages, a seemly respect, an intelligent admiration, and even a grateful love for the servants of truth who in the bygone centuries devoted their lives and their, in some cases, titanic powers to the understanding and exposition of religious truth. To do this is to lay a deep, broad, solid foundation for the theological superstructure which these young men may some day rear; not to do this is to encourage hasty building of flimsy structures on a basis of quicksand.

The relation of the theologian to the progress and reconstruction of theology is a many-sided subject. The three aspects of this relation touched upon in this paper have a vital and far-reaching significance. The theologian who would further the interests of "the queen of the sciences" must put his own best self into his theology and give the largest liberty to others to do likewise. He must be the child of his age and at the same time its leader. He must root his thinking deep in the fertile soil of the past so that its age-long life may come in him to a new fruition.

The proper correlation and co-working of personality, environment and history in the life and thought of the theologian is one law of progress in theology.

THE COLLEGIANTS OR RYNSBURGERS OF HOLLAND:

THROUGH WHOSE CO-OPERATION THE MEMBERS OF THE FIRST IMMERSIONIST ENGLISH ANABAPTIST CONGREGATION IN LONDON PROCURED THEIR BAPTISM IN 1641.

With Comments by
CHAMPLIN BURRAGE, HON. M. A. (BROWN UNIVERSITY), B. LITT. (OXON.)

More than thirty years have passed since Robert Barclay published the first edition of his illuminating work on "The Inner Life of the Religious Societies of the Commonwealth".[1] Among the suggestive statements made by him was one to the effect that the first English Anabaptist church to practice immersion, 'after sending in the first instance to the "Saints" in Silesia, commissioned Richard Blount, who understood Dutch, to act for them; and [that] John Batten, a well-known Collegiant, the teacher of a congregation of Collegiants at Leyden, baptized him by immersion'.[2]

Mr. Barclay gained the slight information he seems to have had concerning the Collegiants from the late Professor Dr. J. G. de Hoop Scheffer of Amsterdam. Dr Henry M. Dexter,[3] who followed Barclay contented himself with Barclay's information. Among later writers President W. H. Whitsitt says in reference to the Collegiants,[4] "I have already shown in Chapter III that none of the Anabaptists of Holland were in the practice of immersion prior to the year 1620, at which time the rite was introduced again into that country by John Geesteranus at Rhynsburg."

(1) First published in 1876.
(2) Third edition, 1879, p. 75.
(3) See **The True Story of John Smyth,** Boston, [Mass.,] 1881, p. 54.
(4) **"A Question in Baptist History,** Louisville, Kentucky, 1896,

Dr. George A. Lofton in his work entitled "English Baptist Reformation (from 1609 to 1641 A.D.)", Louisville, Kentucky, 1899,[5] has the following statement with regard to the identification of John Batte, namely, that "Prof. Rauschenbusch in a book entitled *Geschiedenis der Rhynsburgische Vergardering,* also discovers *Jan Batte,* who was from the beginning a prominent teacher in the Rhynsburger congregation, and he has no doubt of his having baptized Blunt."

During the past ten years I do not remember having seen any further contribution published in England or America concerning the Collegiants. Nevertheless, it must be admitted that the combined testimony of these various authors is not only exceedingly meager, but also rather confusing, for Barclay says that Batten was *the* "teacher" of the Collegiants at *Leyden,* while Dr. Lofton seems to suggest that he was only a prominent teacher of the congregation at *Rynsburg* (Rhynsburg). Dr. Whitsitt gives additional information with regard to the Rhynsburgers, to the effect that they were a society of Anabaptists who practiced immersion, and who at the beginning were under the leadership of John Geesteranus, a statement which lacks trustworthy historical support. Furthermore, the varying testimony of Barclay and Dr. Lofton with regard to John Batten requires further examination.

Accordingly, it has occurred to me that anyone interested in this subject in America would be glad to have a more ample and consistent account of the Rhynsburger movement. Fortunately such an impartial, comprehensive and detailed version in English of the rise of the Collegiants, though little known at present and becoming every year more difficult to purchase, is still to be had as translated in the early eighteenth century and expressed in such a quaint and delightful style that I feel certain the readers of "The Review and Expositor" will be glad to see it. I have, therefore, cited it *in extenso,* and at the end have drawn up a summary of the points of interest contained therein.

(5) Page 100.

AN ACCOUNT OF THE RISE AND PROGRESS OF THE SECT OF RYNSBURGERS, COLLEGIANTS OR PROPHETS."[6]

Whilst the [Dutch] *Remonstrants* found themselves in such distress [about 1619], and encompassed with so many difficulties and dangers on account of their holding forbidden meetings, through the snares and ambushes which were laid for them, and the surprises of Bailiffs and Scouts, some people, who had no less aversion to the doctrines and proceedings of the *Contraremonstrants,* were for introducing another method, by which they proposed more edification, and less danger to themselves and others. From hence there arose in a short time, a new Sect, which is still [1671?] subsisting, under the name of the *Prophets,* or *Rhynsburgers;* the origin and progress of which in *Holland* is now to be accounted for.

In giving a complete relation of this affair, I shall not be able to confine it within the limits of this year [1619], but must extend it a little further, making use, for the most part, of the Memoirs of *Paschier de Fyne,* a *Remonstrant* Minister of good credit. This gentleman was an eye and ear-witness of matters, and begins his History after the following manner. 'I shall treat so sincerely about the rise of this Sect, as to be able to call God to witness, That I write nothing but what I myself have seen or heard, or certainly know to be true. If I happen to err with respect to any of the circumstances, it shall not be with design.'

At *Warmond* near *Leyden,* upon the suspension and deprivation of the Minister *Christian Sopingius,* the *Remonstrants* had several times held their religious meeting in an orchard, both before and after the publication of the placard [issued against the Remonstrants], whither also the people of that persuasion in *Leyden* were wont to repair, as was shown above; but the disturbance that ensued, visibly cooled the zeal of many, being terrified with the penalties contained in the placard. Neither could such regulations be made at the beginning, whilst the exiled preachers were dispersed in several places, as that the

(6) Gerard Brandt's **The History of the Reformation in and about the Low-Countries. . . .,** London, 1723, Vol. IV, pp. 49-57.

churches which desired it should enjoy the benefit of divine service every *Sunday*. This made several of the members at *Warmond* uneasy, who thus found themselves deprived of the edifying labors of their Ministers. In this state of affairs it was proposed to some of the *Remonstrant* members of that place, 'whether it were not advisable to meet sometimes, in order to edify one another with the truth, which was according to godliness, without the help of a minister. 'Twas further proposed that one of their number should read a chapter or two out of the Bible and pray in the Assembly. Also, that if any person had anything to offer by way of exhortation, instruction or edification of others, he should be free to do it. To this, they who proposed it, offered to contribute according to their abilities. By this means they thought they should not only be able to edify each other and keep the people together, but likewise to secure the ministers from many dangers and deliver themselves from disturbances and from the penalties of the Placards.' This proposition was immediately approved by those of *Warmond,* as very useful in the ill posture of their affairs, and was as soon put in execution. The chief of those who advised this method and promoted it, were three brothers, *John, Adrian* and *Gilbert vander Kodde,* brothers to *Guilielmus Coddeus,* formerly Professor of the *Hebrew* Tongue at Leyden; all which brothers were good and honest men, very well versed in the Holy Scriptures and by consequence qualified to instruct and comfort their neighbors. They were also of the opinion of the *Remonstrants* in the business of *predestination,* and therefore the more agreeable to them. *Gilbert* was an elder of the *Remonstrant* Church at *Warmond,* and of a voluble tongue. At the first Reading-Assemblies this man proposed some things which tended to edification and the others did the like. One *Tonis Cornelison,* a fisherman, join'd himself to this company. Every one zealously endeavored to edify his neighbor after this manner and the hearers showed their satisfaciton: They blessed God for having raised up such persons, who, upon the expulsion of their pastors were both able and willing to edify their brethren. None of the *Remonstrants* believed at this time that

the aforesaid three brothers had any other views than what they disclosed at the beginning; much less that (rejecting the method of preaching, as it had till then been practiced among Christians) they would endeavor to introduce this method as a necessary means of edification, or that they had formed any design among themselves to establish a new manner of celebrating the Sacraments of the Lord's Supper and Baptism. Nay, *Paschier de Fyne* tells us in his Relation that he did not believe that two of these brothers, namely *John* and *Adrian,* ever imagined at first, that what they proposed would have been carried so far as it was afterwards, even in their life-time; and that he had heard *Adrain vander Kodde* himself say *that some, and even his own brother* Gilbert, *carried matters too far.* But thus it often happens, and things seldom stop at beginnings, but almost always exceed their intended bounds. Nor was it long before people began to suspect that there was more in the wind than was at first believed. That *Sopingius,* the pastor of the church at *Warmond,* he who had before so loudly professed *that he was ready to crowd in at the strait gate, though his flesh and blood were to be left at the threshold, and though he should lose his life for the truth,* that he, I say, should now out of human frailty sign the Act of Cessation and retire from thence to live in the *Betuw,* was what shocked and scandalized some of the members and gave opportunity to those who endeavored to form meetings without ministers, to push on their designs. Some think that this happened in *July,* soon after the promulgation of the Placard. But it is certain that *Sopingius* being cited, together with other ministers, to appear before the Committee of the States on the 10th of *September,* in order to sign the Act of Silence, did not attend them, and that thereupon he, and others who refused, were once more solemnly cited, and on slighting the citation, were banished, as is said above; so that his subscribing must have happened later. And consequently it ought not to be reckoned among the causes of the said assemblies without ministers, in case they begun presently after the first Placard, but only as something which gave an occasion of promoting them.

Afterwards came out that rigorous Placard (to be mentioned in its proper place) by which the exiled ministers were forbidden to return into these provinces, on pain of perpetual imprisonment; and a great sum of money was offered as a reward to such as could apprehend them and the like mulct or fine set upon those who should presume to harbor or conceal them. It was then believed that none of them would be so bold as to venture home again. But when they, nevertheless, without valuing the danger, came back privately to serve the churches, which desired it by their letters to the Directors of the Brotherhood at *Antwerp,* it soon appeared what was the design of some of those who held their meetings without ministers. It so happened that *Henry van Holten,* the late minister at *Waddinxvene* (who had revoked the promise of silence made by him the last *September*) was about this time sent by the Directors, in consequence of the power with which the body of the *Remonstrants* had invested them, to the village of *Warmond,* in order to instruct the people of that persuasion, who desired to have a minister among them. *Gilbert vander Kodde* hearing of his arrival, gave him indeed an outward welcome; but instead of advising and assisting him as an elder in what concerned the separate meeting, he told him 'that there was no occasion for his coming into the country with such manifest danger to his person; and that besides, he brought people, who received and concealed him, into the like dangers, without the least necessity. Nobody, *he said,* could hear him preach without incurring severe penalties; whereas there were other and safer methods of edifying the people.' Then he gave him an account of the method which had been already used at *Warmond;* and subjoined, *if you would take my advice, it should be to go and learn some good trade.* The minister hearing such language at the very first place to which he was sent to preach and from an elder too, who was formerly so zealous a defender of the cause of the *Remonstrants,* lost all courage immediately; and said to the master of the house who harbored him, 'I have never been a burden to any man, neither will I be so now in this place. My coming hither was by order of the

directors and out of love for this church, with design to preach the truth; otherwise I should not have been so rash as to have run the risque of a perpetual imprisonment. Since therefore *Gilbert vander Kodde* has given me such a strange and harsh reception, I will take my leave of you'. Accordingly he went his way *re infectâ* and without once preaching at *Warmond.* But in the meanwhile a rumor was spread among the people that one of the banished ministers was come to their town to minister to them and every one showed his eagerness to hear him. All asked who he was, and where? But when they were informed of his sudden departure and the reason of it, this occasioned much uneasiness. Some of the *Remonstrants* being masters of familes, declared, 'That it did not belong to *Gilbert vander Kodde* to dismiss the minister; that having heard how ministers were returned to other places, they were desirous to have one at *Warmond* too; that they who durst not hear him for fear of the penalties might stay away; there were enough who did not value the danger and would run the hazard'. But *Gilbert,* upon this occasion, began to show himself and openly to maintain that it was both needless and dangerous for a minister to come among them at his own and others' peril in order to instruct the people; whereas the people could teach and instruct one another without apprehending any mischief. He labored to create an aversion in the people, not only to the hearing sermons, but also to the persons of the ministers themselves, who, as he would make them believe, endeavored to live in idleness by the sweat of the community.

Some time after this another minister named *Walter van Warder,* who had formerly officiated at *Newkope,* was likewise sent to *Warmond.* This man began to preach and the people showed an inclination to hear more from him; but *Gilbert vander Kodde* absented himself; and being asked why he did not come to the meeting, he answered, 'I do not approve of one man's standing to preach and prate what he pleases, when another, as well gifted as he, and who is present at the same time, cannot be allowed to put in a word.' His brother *John,* the above-mentioned *Tonis Cornelison* and others whom

Gilbert had brought over to his opinion, spoke the same language. The minister hearing of this, was inclined to gratify them, and (without consulting with any of the other brethren at *Warmond*) said, *'Is this the reason why they don't come to my sermons? Let them come freely and let them speak, if they have anything to say.'* This was presently communicated to *Gilbert* and his friends, who desired that *Walter,* at the conclusion of his sermon, should say to the congregation, *'If there be anybody in this assembly that has a mind to offer a word of exhortation to the people, let him speak. Walter* consented and promised he would repeat those words as soon as he had done preaching. On the other hand the *Koddens* and all their party, promised to come to the meeting; but before that time came the minister was attacked by some of the chief of his congregation on account of the strange promise he had lately made, they alleging that he had gone too far, and he asserting that there was no inconvenience in the matter. *Let them speak too,* said he, *we shall then know what they can say.* But he was answered by them in the following manner: 'Dear sir, you do not yet know this *Gilbert* aright; neither are you so sensible as we are, what he and his party mean by speaking to the people. But though they should mean never so well by their speaking; nay, tho' what they have to say were never so good and edifying to the people, yet in our opinion, everything ought to be done with order and decency, especially at such a juncture as this. Should we here in *Warmond* only, endeavor to introduce such methods as are practiced in no other church among the *Remonstrants?* We do not think it proper, by any means, to set such a thing on foot here, without first consulting the Directors of our fraternity. If they are desirous for this once to say anything after divine service is ended, we will hear them patiently. But we cannot consent you should thus give an invitation to others to speak at the end of every sermon.' The minister was much affected with this discourse; he easily perceived that he had too rashly engaged his word; and that as he had no power to preach there, but only because he had been desired by the people, he could not establish a new and uncommon method

among them, of his own head, and not only without but contrary to the will of the principal members. Wherefore judging it best to retract what he had said, he went himself to *Gilbert* and his friends before sermon-time to let them know that some of the brethren at *Warmond* had started objections against what he had promised, and begged that they would release him for that time from his engagement; which, had it been his own private concern, he should not have scrupled to perform; and that they would still be so kind as to come to the meeting. The *Koddens* were not well pleased at the retracting his promise, and coming near the place where he was to preach sent in word that in case he would keep his promise, they would likewise perform theirs, and come to the meeting. The minister answered them that the other members of the church did not think it advisable and therefore begged them to excuse his retracting his promise, which was occasioned by the counsel of the brethren, who were better apprised of the circumstances of the people in that place than he could be. Upon this they all of them abstained from coming into the assembly and went together into a meadow not far from the place of preaching, where they sate, and passed the time in discourse, till divine service was ended. *Walter Cornelison* departing soon after (for they did not suffer any one minister to stay long in the same place, for fear of being known and taken up), he was succeeded by *Paschier de Fyne,* the late minister of *Tarsfelt.* This gentleman was presently informed of the complaints of the *Koddens,* that *Walter Cornelison* had not kept his word with them and of their continuing to press for a liberty of speaking in the congregation. He was of opinion that there was too much probability that if it was not granted them they would be tempted to separate from the church and perhaps draw a great many more after them; and the rather, because they carefully laid hold of all opportunities of insinuating into the people's minds that frequenting the other *Remonstrant* Assemblies might expose them to the penalties of the Placards, whereas their meetings were free. This made him fear that the proceedings of these *Koddens,* and their separate assemblies,

might in time produce a new sect. He was therefore induced to consult with some of the chief of the members to propose to them the inconveniences he foresaw in this business and to suggest several expedients to be offered to the said *Koddens* for their satisfaction (they being the main promoters of these troubles) and for preventing the schism, which was otherwise like to happen. After several proposals had been considered, the following was judged the most proper: 'That the *Koddens,* and their associates should not be allowed to speak in the meetings in which divine service was performed by a minister; but that as soon as he had done, the people should be assembled anew, and then that manner of edification, which was so much extolled by the *Koddens,* might be put in practice. That both ways should be followed by turns; and in order to prevent a schism, the minister should go himself into the second meeting and exhort his hearers to do the same, when *Gilbert,* with his brothers, and the rest of them, had anything to propose for edification; by which condescension 'twas hoped they might remain united in Christian worship, as friends and brethren. *Paschier* went himself with the proposal to the *Koddens,* praying them to concur in this expedient till something better could be agreed on and to hold their meetings after this manner, for the preservation of unity. *John vander Kodde* spoke in the name of the rest and said: 'This proposal does not appear to be much amiss; but in case you should preach either a whole day or in the morning only, after your way, we should be forced to wait till the next day, or till the afternoon.' *That is true,* said Paschier, *but I see no difficulty in that, for if you will choose one day, I will choose another; or if you will prophesy in the morning after your way, I will preach in the afternoon according to mine.* 'But the inconvenience which I apprehend, *reply'd John* does not consist in that, but in this: It might so happen that while you spent either a whole day or a forenoon in preaching alone, I being present at your meeting might have something to offer for the people's edification, and yet should be obliged, according to your method, to wait till the next day, or at least till the afternoon before I could deliver it.'

This *Paschier* allowed might happen, but asked wherein the inconvenience lay? *Why,* says John, *what if I should die in the meanwhile? That is possible,* reply'd the other, *but what then?* John *reply'd,* 'If it should happen that I being in your meeting and having something to say for the edification of the people, should be obliged to keep silence till the afternoon and in the meantime happen to die, I should be afraid of being damn'd for not uttering what I had received for edification.' Thus it appears to have been his opinion, THAT IF HE HAPPENED TO BE IN AN ASSEMBLY OF CHRISTIANS, HE WAS BOUND TO UTTER, WITHOUT DELAY, WHATEVER THE SPIRIT SHOULD SUGGEST TO HIM. These people had a fancy, that not only *Paschier de Fyne,* but also the whole church at *Warmond* were obliged to conform to that way of edifying which they had begun to introduce. The consequence was that the *Koddens,* with others who followed them, *separated* themselves from the meetings of the *Remonstrants* and set up one of their own in a private house in the town. They met once a month upon a certain day, which was the first Sunday after the new-moon, to the end that those who lived in other towns, at a distance from them, might come without notice.

They observed the following method in their assembly: *First,* somebody among them read several chapters out of the New Testament; then the reader, or any other person pray'd; and after the prayer it was asked, according to the Text in I. Cor 14:26, *whether any man in the assembly had any prophecy or spiritual gift for the edification of the people? Or whether anyone had any doctrine, consolation, or exhortation, that so he might bring it forth.* Sometimes they made use of the very words of the aforesaid text of the apostle, upon which one or other of the company arose and read a text or sentence out of the Bible, which he had thoroughly meditated on beforehand and made a kind of sermon or discourse upon it, which lasted sometimes an hour or longer. This being ended, it was asked again whether anybody elese had anything to offer for the edification of the assembly? And then up stood another, who read and spoke as before. This man having done, asked the

same question as the other had done; upon which a third man stood up: Nay, *Paschier* says, that he himself had seen four of them preaching, or, as they stiled it, *prophesying* one after another and that it lasted from the evening till it was full day, the next morning; and that some sate and slept in the meanwhile so heartily that in the morning they knew as little of what had been said as the evening before. He further says that the speakers were commonly the same persons, though they invited and gave every man free leave to prophesy. These speakers were *Gilbert vander Kodde,* with his brothers, *John* and *Adrain, Antony Cornelison* and one *John Batten* of *Leyden*: And though some others might now and then put in a word, yet the above mentioned persons, or some of them, were always of the number of the monthly *holders-forth.* .....

In these meetings they talked indeed of matters tending to edification, but it was at the same time observed that *Gilbert vander Kodde,* his brother *John* and *Anthony Cornelison,* generally directed their prophesying or discourses to render the *Remonstrant* ministers odious to the people, insinuating that they were vagabonds, full of idleness and vanity and that like drones they only endeavored to live upon the labors of the industrious bees; applying for this purpose several Texts of Scripture out of the Epistles to the *Thessalonians,*[7] in which *St. Paul* says, *when we were with you, this we commanded you, that if any would not work, neither should they eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their bread.* And in another place,[8] *That they study to be quiet and do their own business and to work with their own hands.*——They talked very loudly of *St. Paul's* boasting, that he had not been burdensome to any of the *Corinthians,* but had earned his bread with his own hands; inferring from thence, that the *Remonstrant ministers,* who did not work, were idle fellows. Thus did they talk in most of their

(7) 2 Thess, 3:10, 11, 12.
(8) I Thess. 4:2.

assemblies, which were held under pretence of prophesying.—— *Gilbert* especially exerted all his zeal this way and that with so much violence that his own brother *Adrain* was displeased at it.

This railing at the ministers lasted a good while, till at length *Jacobus Batelier,* formerly minister at *Kralingen,* but at that time an inhabitnat at *Leyden,* sufficiently known by his learning and writings, undertook to contradict them in their meetings and to show the unreasonableness of their proceedings. He went therefore, one *Sunday,* to the place of their assemblies, and reading the ninth chapter of the First Epistle to the *Corinthians,* from the fourth to the fourteenth verse inclusive, he came, after a short preamble, to the matter itself; and in the first place he spake 'against those who, possibly out of covetousness, were inclined to separate from the *Remonstrants,* and to come hither, where they were not obliged to contribute anything; exhorting them to take care that they were not intangled in the snares of the wicked one. *Secondly,* he spoke against those who pretended to be scandalized at the generosity of others to the ministers, as if it tended to enrich them too much, or at least to maintain some disorderly persons among them in idleness. He told them there was no danger of the former; and as to the latter, such disorderly ministers deserved indeed to be reproved as men not worthy to live of the Gospel; but in the meanwhile they ought, *he said,* to discharge their consciences to the others. *Thirdly,* For the instruction of the simple, whom they endeavored to persuade that a pastor ought not to take any recompence for his service, he showed from the afore-mentioned text itself what power *St. Paul* had in this matter, namely, not only to eat and drink, but also to lead about with him a sister or wife, at the charge of the churches; and not only he, but likewise the other Apostles and the brethren of the Lord, and *Cephas* or *Peter;* and he further showed how he had made use of that power in other churches, burthening them, in order to ease the *Corinthians.* Moreover, that the apostle plainly and strongly proves in this text that even Natural Reason as well as the Divine Law, requires that all who labor should be honorably rewarded, especially such who minister in spiritual things;

which the same apostle confirms in the text by Christ's express command. To this he added the practice both under the Old and New Testament, with relation to *Priests* and *Ministers,* who were not only held in great esteem, but supply'd with whatever they wanted. *Lastly,* He asked them whether they could produce any instance to the contrary and kindly advised them to weigh the matter seriously, according to the truth, without prejudging or condemning the innocent; and to discharge their consciences, rather inclining to the support of the oppressed, and promoting the preaching of the Gospel, than seeking to diminish the charity which was due to those who endeavored to serve the Lord sincerely.'

This discourse was not without success, even then; some of the congregation declaring that they had never seen this matter in so clear a light. *Adrain vander Kodde* frankly owned at the same time to *Paschier de Fyne,* that his brother *Gilbert* had carried things too far, insomuch that by this short paraphrase, the outcry against the ministers taking wages was somewhat abated.

In the meanwhile *Paschier de Fyne* remained at *Warmond,* and observing that the *Koddens* shunned his sermons, thought proper, for preventing a schism by reclaiming those people, if possible, to exhort his hearers to go sometimes to this new meeting, and even to go thither himself, not only to see and hear, but to speak among them; or, as they called it, to prophesy according to the measure of his gifts. The first time he went among them, he heard nothing new, save only that instead of one sermon, preached by one minister only, several persons held forth by turns. He observed that their discourses were well labored and committed to memory; not infused into them after an extraordinary manner, as some of the simple people endeavored to persuade each other. On a certain time, having heard some of their sermons, or *prophesyings,* he took his turn, and without naming any text, discoursed upon the subject of *prophesying.* He owned and proved to them, that Christians are frequently commanded, in the word of God, to instruct, exhort and comfort one another, to excite each other to charity

and good works, and to speak of God and his wonderful works; and that all this, both might, and ought to be practiced among Christians on different occasions. But as for the method in use among them, he thought it not very conducive to edification, it being hardly possible for a man to form right conceptions of three or four discourses on different subjects, each of them an hour long, as he had heard some, much less to retain or remember them. It was much more edifying, in his opinion, to hear a little good instruction at one time and to observe and practice it well than to be present at so many sermons in one day or one night upon different subjects and to stuff and confound their memories with too great variety of matters. By this means, *he said,* one thing was apt to drive out another; or people were lulled asleep; or at least so tired as to be tempted to wish that the prayer was ended and the auditory dismissed. At least he could nowhere find in Scripture that there was a necessity of practicing this particular way of edifying or prophesying; or that another of explaining or expounding the word of God might not be used with equal edification. He gave his reasons for what he said and show'd that, according to the best of his apprehension, the fourteenth chapter of the First Epistle to the *Corinthians,* upon which they founded their opinion, did not represent this method alone as of absolute necessity. But before *Paschier* could make an end of discoursing or prophesying, up stood *John vander Kodde,* and interrupting him, said, *Paschier will you please to hold your peace?* The other, being a little surprised, said, *I thought it was the custom here to permit every man first to make an end of prophesying before another was allowed to begin. That is true,* said *John; but you will find in* I Cor. 14:30., If anything be revealed to another that sitteth by, let the first hold his peace. To this *Paschier* made answer; *It is so exprest indeed in that place but what if something should be revealed to me, just as you are going to speak? If you will understand that text in such a sense, as to allow of interrupting each other in the most material part of the discourse, this prophesying will soon be changed into disputing and wrangling.* This was granted by *Adrian vander Kodde,*

who said, *My brother is mistaken there. I acknowledge that we ought to let every man finish his discourse, and then say what we think proper.* But *Paschier,* turning himself to *John,* said, *What revelation is that you have received, for the sake of which you require me to be silent?* He reply'd. 'It is revealed to me that you are out in your arguments; for you pretend to prove that this way of prophesying, which *Paul* prescribes to the *Corinthians,* in the afore-cited text, was not enjoyned as necessary to be observed in all churches, in all times and places; but that the Apostle finding there some abuse [sic.] in the manner of prophesying and speaking of strange languages, endeavored to remove that abuse from among them. Whereas, on the contrary, I maintain that this way of prophesying, which the Apostle there proposes to the *Corinthians,* is equally prescribed to all Christians, at all times, and in all places; and this I prove by the first verse in this Epistle. For the Apostle, in that verse, addresses himself to *all that in every place call upon the name of Jesus Christ, our Lord.* Consequently whatever he ordains in this Epistle concerns all Christians at all times, and in all places.' *Paschier* maintained on the contrary, *That it did not necessarily follow, when a salutation was addrest to any persons in the beginning of an Epistle, that all that was contained in the Epistle concerned every one of those who happened to be then named*: And this he proved by reasons and examples.

This dialogue being ended, *Antony Cornelison,* the fisherman, stood up, read a text out of the New Testament, and in the application fell upon the business of prophesying. This he recommended with great vehemence, and extolled with many encomiums. He said publicly, *That they made use of that way of prophesying pursuant to the Apostles command, and even the command of God himself.* Nay, his extravagant zeal made him burst out into the following words: *Whoever speaks against this prophesying will be punished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be glorified in his Saints.* Having finished his speech, *Paschier* rose again and addressed himself

to the assembly in these words: 'Men and brethren, I did not design to speak any more at present in this meeting, but I cannot forbear adding, that to prononuce such an unmerciful sentence of eternal damnation against those who disapprove of this, your way of prophesying, as you just now heard from the mouth of *Antony Cornelison,* savors of too great severity. Methinks nobody in this assembly, that hears such a hasty sentence, ought to sit still and say *amen* to it by his silence.' Upon this *Antony* stood up and said, *I don't mean you.* But *Paschier* reply'd, *You mean all that speak against your prophesying; and I don't believe that the Holy Scripture pronounces damnation against any such.* Then *Adrain vander Kodde, the* most moderate of them all, said, *That he durst not pronounce such a judgment against those who opposed prophesying; and that it could do no harm if people admonished one another in the spirit of love and meekness of the faults they committed, in speaking or otherwise: they might afterwards amend them.* And thus the assembly broke up.

When they met again, *Paschier,* with some of the *Remonstrant* Church, appeared again in the assembly, where he heard *Adrain* and the young *John vander Kodde* prophesying each in his turn. When they had done, he stood up and preached upon *I Cor.* 14:1., on which occasion he fell again upon the subject of prophesying. He was succeeded by *Gilbert vander Kodde,* so that there were four sermons or discourses that evening. *Paschier* did not directly oppose *prophesying* in general, but only the method used by these people at *Warmond;* and he earnestly insisted that it was not necessary as they imagined. This sort of discourse soon became insupportable to them, so that they endeavored to exclude him from their meeting. This they neither could nor would do by force; neither could they, with any justice, forbid him, because they had maintained that it was free for every person, of what sect soever, to come and speak with equal liberty. They therefore took a round-about way and thought it advisable to change the time and place of their meeting, and to go to *Rynsburg,* but without appointing a set time at first, to the end that it might not be more known

than they desired. But *Paschier* finding they did not meet any longer at the usual time in *Warmond,* and being still desirous of attending their assembly and of holding communion with them as much as possible, in order to prevent a formal schism, writ a letter to the *Koddens,* by consent of the *Remonstrants* of that place, praying them to impart to him the time and place of meeting, since he was inclined to come and speak to them for their edification. But no answer was returned for several weeks together. He therefore sent for one by the same person who carried his letter to *Gilbert vander Kodde*: But *Gilbert,* instead of returning an answer in writing, said to the messenger, 'Ask *Paschier* whether he be disposed to come to our meeting as a brother or as an adversary? If as a brother, he shall know both the time and place of meeting; but if he come as an adversary, we do not think ourselves bound to let him know either.' This answer appeared very strange to *Paschier,* and the other *Remonstrants,* as not consistent with the unlimited freedom of speech, which they pretended to allow everybody. He therefore sent them word, 'That he would come as a Christian, who had likewise received some talents from his Lord, in order to make some advantage of them: That when he came into their assembly he would offer nothing but in the spirit of meekness; neither would he say anything but what he himself was convinced to be truth and such as should tend to edification.' To this there was no answer at all returned: and it was observed, that from this time forwards they separated entirely from the *Remonstrants* and endeavored to associate themselves to those only who adhered wholly to their opinions. Thus they continued to meet at *Rynsburg,* appointing the first *Sunday* of every month, instead of the first after the new-moon, for that purpose. From the place of their meeting they came to be called *Rynsburgers;* and from their way of holding forth, *prophets.* They were afterwards styled *Collegiants,* from the *Colleges* or Societies which they established in all places where they could make a party. Having fixed their separate meeting at *Rynsburg,* they likewise celebrated the Lord's Supper together and began to advance the notion of

dipping or plunging, as the manner was among the Primitive Christians in the hot countries of the *East.* Thus became the *plunging-baptism,* as they called it, in practice among them. They prevailed with some to suffer themselves to be thus dipped all over in the very tan-pits. They also used this kind of *plunging* with people, who, upon their own confession, had been before baptized by the *Anabaptists* in their old age. They rejected infant baptism, as well as the *Anabaptists;* and with them maintained that no Christian ought to bear the office of a Magistrate or to wage war. They used great liberty with respect to some mysterious, incomprehensible, and, as they thought, unnecessary disputes in religion; and would not be bound by confessions of faith, either of the ancient or modern churches. As for the doctrine of *predestination* and the points relating to it, they stuck to the opinions of the *Remonstrants,* which perhaps was the cause why they found their chief support among the members of that sect.

Among those who joyn'd them, and contributed very much to the increase of their numbers, as well as their credit, was *Richard Kamphusen,* late minister of *Fleuten,* who since then has deserved no small praise among the best Christians, by his ingenious poems and paraphrases on the *Psalms.* This man, though he was heard to say sometimes, *That he could not approve of their opinions and proceedings in all points,* yet endeavored all he could to promote their interest; declaring, nevertheless, 'That all his actions and endeavors tended to the putting a stop to the growth of sects and parties, to the end there might no longer be any distinction made between one Christian and another. I do not mean, *says he somewhere,* to separate from the *Remonstrants;* as indeed I separate from none, neither will list myself absolutely under any man's colors. *He likewise owned,* that the *Remonstrants* were the best, and most agreeable to him among all the sects of this country.' The other *Prophets* spoke the same language, *viz.*: *That they would not make a schism, nor join with any particular denomination of Christians;* but they added, *that those who would not join with them were the schismaticks.*

They likewise drew very early into their party the learned *John Geesteranus,* formerly minister of *Alkmaer,* whom we have had occasion to speak of in the foregoing books. He continued awhile among them, and endeavored to earn his bread by the trade of a Weaver. It is also said that he consented to be re-baptized by them. Yet it is not very probable that he ever spoke much among them; since being much taken notice of on account of his particular opinions and hunted after by the Government, he was obliged to keep himself very close at *Rynsburg,* creeping from the garret of one house into another, through a hole in the party-wall, which was covered with a corn-fan, as often as he wrought at his loom, to prevent a surprise from his persecutors. But 'tis certain that he very much approved of their way of *prophesying* and promoted it all he could. This appears by a certain letter he writ after he left *Holland,* to the elder *John vander Kodde,* who had been some time his host, in which we meet with these words: *The fourteenth chapter of the First Epistle to the* Corinthians, *and the method we have begun to put in execution, is zealously recommended by me everywhere, though without naming you.* Some simple, well-meaning people had a very high opinion of the first founders of this sect, as thinking that God work'd in them after an extraordinary manner; to which opinion some of them gave no little occasion. *Paschier de Fyne* relates, that the younger *John vander Kodde* boasted to him and others, *That he had received the Holy Ghost in equal measure with the Apostles; insomuch, that when it descended on him, the very house shook again.* Their prayers were said to be sometimes very powerful. 'Tis reported that something miraculous happened to this *John,* at a time when he was traveling in a sledge over the frozen lake of *Harlem* to *Rynsburg;* for it seemed as if the horse ran his head against a wall three times together, at which the waggoner was extremely surprised. They tell us too of a voice of the Holy Ghost which was heard at *Rotterdam,* when some of the *Rynsburghians* happened to be there. But *Paschier* was of the opinion that *John vander Kodde's* brain was turned by too much fastings; and as to the

voice at *Rotterdam,* some spoke of it as of a premeditated cheat and contrivance. These are things which show how far men's passions may transport them, when they once let loose *the reins;* but which, however, are not to be imputed to the whole fraternity.

After the death of the three brothers so often mentioned, the *Rynsburg* Assembly was chiefly managed and promoted by one *Francis Joachimsom* [sic] *Oudan,* a banker of that place, son-in-law of the old *John vander Kodde.* This *Francis* was at first a zealous stickler for the *Remonstrants,* who laboured in the hottest times of their persecution to collect money for them, which was appropriated to the maintenance of the banished Ministers; but he forsook them afterwards.

Such was the rise and progress of the sect of *prophesyers,* and thus they separated from the *Remonstrants;* nor can it be denied by any impartial person.

From this instructive account the following points of interest may be gathered:

1. The Collegiants, or Rynsburgers, arose about 1619 as a result of the persecutions directed by the Dutch Government against the Remonstrants from association with whom they ultimately departed.

2. The earliest leaders of the Collegiants were three brothers—John, Adrian and Gilbert vander Kodde, and next after them—John Batten of Leyden.

3. The first meetings of the Collegiants were held at Warmond near Leyden, whence they soon removed to Rynsburg.

4. The Collegiants were quite distinct from the Dutch Anabaptists, or Mennonites, and originally were not of sectarian spirit.

5. The Collegiants were not called Rynsburgers until they had removed from Warmond to Rynsburg, and they were not styled Collegiants until they began to establish colleges or societies in other towns and cities.

6. The Collegiants were also sometimes called prophets, because whenever they addressed their meetings they did not

read what they had to say, as was the custom in Holland, but delivered carefully memorized discourses and thus gave the impression to the common people of being especially inspired.

7. The Collegiants were not Calvinists like the English Particular Anabaptists, but Arminians like English General Anabaptists, and like the Remonstrants with whom they had formerly been associated.

8. The Collegiants soon adopted the practice of immersion, i.e., "dipping or plunging", as their customary mode of administering baptism, and appear at first to have employed "the very Tan-Pits" for this purpose.

9. Some of the Dutch Anabaptists, or Mennonites, who had formerly been baptized by sprinkling or pouring, were thus immersed by the Rynsburgers.

10. The Collegiants, though distinct from the Mennonites, agreed with them in rejecting infant baptism and in their attitude of opposition on warfare and the holding of public office in the state. The early Rynsburgers also were averse to adopting any confession of faith.

THE EMERGING ISSUE.

RUFUS W. WEAVER TH.D., D.D., NASHVILLE, TENN.

"Religion", to use the words of William Newton Clark, "is the life of man in his superhuman relations; that is, in his relations to the power that produced him, the authority that is over him, and the unseen being with whom he is capable of communion." Edward Caird expresses more tersely the same idea: "Religion is a conscious relation with the divine being." William James, speaking as a psychologist, says: "Religion is the feelings, the acts, the experiences of individual men in their solitude, so far as they may apprehend themselves to stand to whatever they may consider divine". According to all these definitions, religion is a relation, and being pre-eminently a relation, re-adjustment of man's religious attitudes is inevitable whenever radical changes appear in his intellectual life that tend to affect his conceptions of deity.

The intellectual environment of the modern man is radically different from that of his fathers. The immensity ot space, the long stretches of time, the pettiness of this earth in the total reach of the stellar universe, the study of the autobiography of our planet, read by turning the leaves of its geological strata have so modified our modern conceptions that the man of today in very truth looks out upon a new heaven and a new earth. The mind of the modern man has mastered the forces of nature and made them the ministers to human needs and comfort. Commerce has made the nations neighbors and communication has transformed the world into a whispering gallery. The sense of human brotherhood is more potent, the belief in the uniformity of nature's laws is more prevalent, the attitude of suspended judgment regarding things that cannot be indubitably proved is more widespread than ever before in human history. The fields of modern knowledge have brought forth bountifully and the modern mind is resolved to

tear down the barns the fathers built and to build greater. A crisis has come in the spiritual development of the race.

From this statement many will dissent, and in proof they will enumerate the splendid achievements of our Christian faith during the past century and the prospects of glorious success in evangelizing the world during this generation. But the accomplishments of our fathers and the progress attending our own high enterprise must not blind our eyes to the perils that are present.

The most impressive phase of our modern Christian life is its note of kindliness and liberality. The religious spirit of our times tends to a loving tolerance, and often to a sentimental dilettantism that emasculates personal conviction. There has never existed in the history of the Christian religion such good fellowship as we find today among those who differ widely in their religious beliefs. Christianity is following the leadership of commerce and ecclesiastical mergers at home and abroad, are eliminating denominational competition. At the recent Free Church Council held in Hull, England, Rev. J. H. Shakespeare, Secretary of the Baptist World Alliance, proposed the organization of all the non-conformist churches under the name of "The Free Church of England". Protestants everywhere no longer are placing the emphasis upon their differences, but upon their agreements. In such a climate there is danger that tolerance will run to seed. The sort of tolerance that is not marked by the union of personal conviction and personal love leading one to hate the error and love him who holds it, but is marked by a supine indifference to the beliefs and destiny of those who differ with us in our conceptions of Christ, puts in peril the future of our faith. In our churches there exists, strikingly alike in its appearance to the liberality that is laudable, a liberality that is as deadly as it is false. There is a widespread belief that Jesus was mistaken in regard to his teaching upon future punishment. "Our loving Heavenly Father will not suffer any to be lost" is the easy, complacent creed of thousands who retain their membership in our evangelical churches. They do nothing to seek the lost, for they expect the lost to be

saved anyhow, or if they are lost, nothing very harmful will happen to them. The Gospel becomes not only old-fashioned but out of date.

The pulpit is affected by the modern spirit. The minister of today is more courteous, more cultured, more widely read, more skilled in exegesis, more closely in touch with the world, more Sadducean, if you please; he has a larger work, a larger church and a larger outlook than any minister of any preceding period. His sermons are shorter, clearer, more ethical, more entertaining, richer in illustration, more sweetly persuasive, charged more fully with the spirit of brotherliness. A lack of deep conviction, a lack of profound moral earnestness characterize the modern pulpit. Some fervor in the missionary enterprise, some enthusiasm in social service, some zeal in the modern evangelistic movement. Few pulpits thrones of power! Few voices aflame with enthusiasm! Few prophets thundering, "Jehovah hath spoken!" There are three notable classes in our ministry:

1. Those who are in touch with the spirit of the age and who are seeking to adjust their message to the new, intellectual condition; 2. Those who hold tenaciously to old statements of doctrine and whose chief joy is to *contend* for the faith; 3. Those who are carefully guarded in their pulpit ministrations and who deplore as doubtful disputations the public discussion of the living questions in modern religious thought. Our ministry is made up largely if not entirely of pathfinders, creed-defenders and phrase-makers.

The liberals are writing the notable books in our religious literature. The great educational institutions of Christendom have revolted against the control of orthodox Christianity. In 1850 there were in this country 120 colleges and universities; 77 of which were then under denominational control; of these 19 have changed their charters and are now described as non-sectarian. These 19 institutions, recreant to their obligations and unfaithful to their founders, have gained endowments which now amount to over $53,000,000.00. The 58 institutions that have kept faith with their founders have a total en-

dowment of barely $11,000,000.00. These 19 colleges and universities sold their birth-right—but not for a mess of pottage. There are only three educational institutions in this country under strict denominational control that have endowments amounting to as much as one million dollars—Vanderbilt, Haverford and Swathmore—one Methodist, and two the Society of Friends. The total endowment of educational institutions in this country under guaranteed Christian control, is barely $30,000,000—while the endowment of non-sectarian institutions—institutions that are not required to give the Christian interpretation to life is over $220,000,000.00.

Mr. Carnegie, through his foundation, has struck Christianity a blow, the heaviest which it has received in all modern times. Schools, born of prayer, reared by the toil and sacrifices of our sainted dead, have fallen under the spell of his malign secularization. Mr. Carnegie, borne down by the infirmities of age, is nearing the valley of the shadow of death. He has set the world of wealth an illustrious example in splendid generosity; yet he must face the fact that he has closed more doors of learning in the face of Jesus Christ than any other man who ever lived. Mr. Carnegie needs our prayers, but more, at the sunset hour and as the darkness deepens, he needs the companionship of Jesus Christ, the rightful Teacher and the only Savior of men.

I am aware that Mr. Carnegie's friends insist that he is not opposed to religion but to sectarianism. An anarchist by the same reasoning could hold that he was not opposed to government although he was in violent opposition to all governments that are in existence. President W. L. Poteat states the situation clearly: "Religion must take outward embodiment. I admit that in the glow of the early experience, Christianity was inchoate and structureless, but when it gathered itself together and moved out upon the conquest of evil, it organized itself about different conceptions of religion. There is uniformity of religious conceptions in the savage state, but with the rise out of that state they become varied in proportion to the height of the culture; and these organizations about different concep-

tions are denominations. The only religion that can serve as a social force and save society from ultimate disintegration is organized religion; that is, Christianity of the denominational type." The attitude of Mr. Carnegie, which is practically the attitude of the modern educational world, is inimicable not only to our evangelical faith but ultimately is subversive of those spiritual valuations upon which our civilization rests.

Time will not permit a great treatment of our industrial order and the growing estrangement of the working classes, the problem of our modern cities from whose centers the evangelical churches are being rapidly driven, or the dangers that threaten the very existence of society—the institutions which are protected because of the dividends of intemperance and sensuality—7,000,000 diseased men in this country witness of sensuality being peripatetic perils that jeopardise womanhood and childhood. These, and other equally startling themes lie outside today's discussion.

One phase of our modern social order must be noticed—the attitude of civilization toward evangelical Christianity. When Senor Marconi announced that he had discovered a method of communication without connecting wires there were three tests that were applied to his invention of wireless telegraphy. 1. Proof that such communication was possible. 2. That the waves of the upper atmosphere were surcharged with sufficient power to carry his message over greatly extended areas. 3. That this method of communication was of practical value. His invention successfully met these three tests. To every invention, every institution, every organization seeking a permanent place, civilization applies the three tests of proof, power and practicality. Religion in times past has not been compelled to undergo these ordeals, but in our civilization there is no escape; for we live in the American epoch and under a constitution that declares that there shall be no connection between the social forces that make for the government and the social forces that make for the different systems of religion. In the laboratory of American thought, these tests are being made. 1. There is the demand that evangelical Christianity

shall prove its claims that these proofs shall contain nothing but what is intelligible, reasonable, credible. 2. Evangelical Christianity must manifest a power making for righteousness in the individual producing a higher moral character than could otherwise be attained. 3. Evangelical Christianity must show itself to be an essential factor in human progress, making for wealth, culture, nobler character, revealing its practical value in the lives of individuals by stimulating them to the development of all their latent powers and inspiring them to exercise these powers in the interest of all and for the good of all. Civilization makes these demands, not in the interest of any religion, but in the interest of human progress. These tests make the ordeals of orthodoxy.

The brief survey we have made brings within the vision the following facts: The modern man has an outlook different from his fathers; the spirit of modern Christianity is active, missionary, intensely humanitarian, and liberal both in ways that are laudable and ways that are not; the ministry is affected by the new outlook and the modern spirit and there has never been an age more trying upon the honest thinking minister than the one in which we live; culture is no longer under Christian domination and the organized forces of our age that make for intelligence are no longer under the organized forces that make for spirituality, and finally, our civilization, though it bear the name of Christian, is committed to the advancement of our faith only so far as our faith proves itself to be a factor in human progress.

Religion successively passes through the different moods of the Greek verb; the indicative, the imperative and the subjunctive, and the optative moods. The indicative mood is the mood of simple affirmation; the imperative mood voices authority; the subjunctive mood strikes the note of hesitancy and doubt; the optative mood is the mood of wistfulness and hope.

Christianity has passed through one of the cycles of these moods and is nearing the completion of a second cycle. During the first three centuries when Christianity made conquest of the

Roman empire, the Gospel was declared in the indicative mood: "That which we have heard; that which we have seen with our eyes; that which we have looked upon with growing wonder; we declare unto you." The Master confined His Gospel to the free and living preaching of His disciples, assisted by the Spirit, and the first three centuries confirmed the wisdom of His choice. The succeeding eight centuries mark the disappearance of the indicative mood, and the rise of the imperative mood. First, the bishops began to speak in commanding tones; then the councils asserted their authority; and finally the bishop of Rome declared himself "the vicar of God", the voice of God on earth. The Roman Catholic Church is religion in the imperative mood.

The two centuries preceding the Reformation are marked by a growing doubt and hesitancy on the part of the thoughtful in accepting the dogmas of the church. Science began its age-long conflict with authority. Philosophy interrogated and sometimes was bold enough to deny the decrees of the church. Immediately preceding the Reformation there was a period of wistfulness, of bitter unrest, that passed only with the triumph of the Reformation. The optative mood marked the end of the first cycle.

The reformers re-introduced the Gospel in the indicative mood. They declared that which they had seen and experienced, and the Gospel, simply and affirmatively declared, shook the church of Rome to its foundation. Again the indicative passed into the imperative mood. Freedom of inquiry brought only organized division. Creeds were made and tests were set up. Christian churches were organized, bearing such names as would mark their peculiarities. Each denomination sought to preserve and to promulgate its peculiar views. Protestants became persecutors, and while they never reached the excesses and cruelties of the Romanists, they declared the right to exercise the same authority over others in matters of belief. The nineteenth century was pre-eminently the century of the subjunctive mood. It was the age of doubt. To quote Dr. van Dyke. Its coat of arms was an interroga-

tion point rampant, above three bishops dormant; and its motto, Query."

IT IS NOW IN THE "OPTATIVE".

With the opening of the twentieth century, Christian thought entered the period of the optative mood, out of doubt into hope. There is today a world-wide longing for God, a world-wide quest for truth, a divine wistfulness, a finer realization that we are incurably religious. Modern science created the "age of doubt", and even the scientists are passing into the optative mood. A refreshing modesty and a becoming humility now characterize them and in a new reverential spirit they are endeavoring to interpret religious phenomena. A strange calm pervades the world of thought; and scientist and modernist, higher critic and creed-defender, agnostic and heresy-hunter have felt the spell of the new mood. The fires of controversy no longer blaze and the hot words of disputants are dying into silence. This is not an era of peace but of passivity. We await a great issue, great enough to challenge every mind, to call to arms every intellect, and to drive every thinker into the arena to fight to the death.

Before we are ready to define this issue, we must define Christianity. All agree that Christanity is the religion of redemption. Salvation is its distinguishing characteristic, but disagreement arises as soon as we undertake to tell how this salvation is secured. The Greek, the Roman and largely the Anglican churches affirm that it is secured through the sacraments; the evangelical churches affirm that it comes through a personal acceptance of Christ; the one, salvation through forms; the other, salvation through faith. Valid forms require a properly authorized clergy; valid faith requires a properly authorized message. The one centers authority in the church; the other in the Bible. The one bears the name of Catholicism; the other, of Protestantism. Each is undretaking to interpret Christianity to the modern man and to meet the demands of modern civilization. Our interest centers in Protestantism.

The year 1909 marked the appearance of two notable books; the one "The Problem of Human Life", by Rudolph Eucken, Professor of Philosophy in the University of Jena, and the other, "The Person and Place of Jesus Christ", by P. T. Forsyth, Principal of Hackney College, England. One looks out upon the world from the standpoint of a philosopher; the other from the standpoint of a theologian.

Eucken says, "Protestantism of modern days embraces two different religions, the difficulty of keeping which tolerably united increases in proportion as the historical sense of the nineteenth century brings the peculiarity and the antagonism of both forms before our eyes". Forsyth says, "Our present Protestantism is historically composed from the union of two streams, which take their rise in two different sources. They are the Reformation and the Illumination—they present not so much two theologies as two methods—if not two religions. Eucken declares, "That the fundamental tendencies of the two run directly counter to each other. Their peaceable and friendly co-operation, such as existed in earlier times, becomes impossible. A clear understanding is increasingly necessary; continually harsher is the rejection of Christianity by those who follow the specifically modern tendency." Forsyth presents the same thought in a series of striking, epigrammatic sentences. "The direct legacy of the Reformation laid fundamental stress upon the sense of guilt and the action of grace; the legacy of the Illumination laid stress on native goodness, the sense of rational sympathy, and the sufficiency of human love spiritualized. For the one, man was the lost thing in the universe and the greatness of his ruin was the index of the dignity of his nature; for the other, man was the saving thing in the universe; and the greatness of his success in subduing the world to his thought and will was the badge of his heroic divinity, soiled perhaps, but indelible. The one lived by redemption and regeneration, the other by evolution and education. For the one forgiveness was essential and it was identical with the new eternal life; it was a redemption. For the other forgiveness was incidental, and simply removed obstacles—a restoration.

The one cultivated theology and sanctity, the other science and sentiment, criticism and romance. The one saw the new Jerusalem descending our of heaven from God, the other saw it rise "like an exhalation" from earth. The heaven of the one was the blue sky; for the other it was the growing grass. For the one Christ is absolute, for the other He is but relative to the history from which He arose. For the one, Christ is the object of our faith; for the other we believe like Christ: "In the one He is our God, in the other He is our brother." It is an interesting fact that these two men differing so widely in their standpoints should have reached indentical conclusions. Eucken at the end of his survey says "modern civilization has reached a crisis from which only a radical deepening of life and an inner renovation of man can rescue it." Forsyth states the crisis in the question, "Are we to believe in Christ or like Christ"?

Before we undertake to define the issue, we will do well to get in right relation to the whole problem, which involves on our part a right relation to God and to the world. As ambassadors of God, we stand in Christ's stead. Let us spend a few moments studying, I hope not too harshly, the way in which our modern spiritual ambassadors have sought to present the Christ to our present age.

Christianity faces the world, as Browning describes David facing the despondent Saul. For, the world, masterful, regnant in the world of things, rich in every form of wealth save that which is spiritual, is half crazed. A fever of unrest, of bitterness, not to say of despair, is quickening and exhausting its energies. What message have we borne to the weary, heart-sick, maddened world? We have gathered the rhododendron, the primrose, the flower in the crannied wall and told the truth they intimate; we have watched the breaking of the day, the bursting of the bud and the flight of the water-fowl, and discoursed sweetly upon the foregleams of immorality. We have repeated "the heavens declare the glory of God", and have sought seriously to interpret the voice of God in nature. But the world has moved not in response to these appeals. We have pictured

the Christian life as the most strenuous of lives; we have appealed to the masculine and the courageous in men; and we have presented Jesus as the bravest, the manliest, the noblest of mankind—and the world has turned not from its struggle for the things of earth. We have analyzed doctrine and championed orthodoxy; we have grown eloquent in portraying the love of God and the sorrows of Him who died in our behalf, and the world has given us but little heed. Slow we are in learning to perfect our services. It is the spirit of David we lack:

"See the King—I would help him, but cannot; the wishes fall through.
Could I wrestle to raise him from sorrow; grow poor to enrich,
To fill up his life; starve my own out; I would—knowing which,
I know that my service is perfect."

Hear, O Israel. We are called to be Christ-men, cultivating the consciousness of Christ, and assuming toward our fellowmen the attitude of Christ. Truly there is needed today a new apologetic—and it must be written in deeds by men who have incarnated the spirit of the martyrs. Our present weakness is not heresy of doctrine, but heresy of conduct; not the rejection of the atonement in our creeds, but the rejection of the cross in our lives. The appearance of the cross in our daily life through the crucifixion of everything that does not contribute directly or indirectly to our proclamation of the Gospel is the only evidence—the only evidence—this critical, materialistic age will seriously consider. The crucified life is the final appeal and the obligation of those who stand in Christ's stead is not met until that appeal is made.

As we become Christ-men, our faces glowing with a divine enthusiasm, our minds exulting in our heaven-born mission, our hands toiling in loving ministries for our fellowmen, our feet climbing new Calvaries of sacrificial love, we will surely possess the power of chaining the reverent attention of the world, and of charming away its madness. Then with the joy of David we will cry:

"O, Saul, it shall be
A face like my face that receives thee, a man like to me
Thou shalt love and be loved by forever; a hand like this hand
Shall throw open the gates of new life to thee.
See the Christ stand."

Our survey of the present and the past, leads to the conclusion that we stand upon the threshold of a new era in the history of the Christian religion. Two epochs have approached in their importance, the one we are about to enter. These epochs—the Apostolic Age and the Reformation—emphasized the cross of Christ. In the Apostolic Age the emphasis was placed upon the fact of a crucified Savior; in the Reformation the emphasis was placed upon the faith in a crucified Savior. The Apostolic Age dwelt upon the revelation of God in the Christ crucified; the Reformatory Age dwelt upon the salvation that comes through faith in Christ crucified. The emphasis in each epoch grew out of the intellectual conditions that characterized the age.

The new religious era will, like the preceding eras, emphasize the cross of Christ in a new and distinctive way; yet it will not fail to place the emphasis upon those apostles of the cross that made the Apostolic and Reformation Period. Modern intellectual conditions will determine the placing of the new and distinctive emphasis. Today we live in the realm of the will—not the emotions; not the intellect. The religion of our day must be interpreted in terms of action. The principle underlying the spiritual value of the cross of Chirst will be newly apprehended, illustrated and expressed in terms of personal action. What is this principle that enables Paul to say that through it the world is crucified to him and he to the world?

The apostle of the Gentiles teaches that humanity is divided into two orders—the ordinary unregenerated humanity and the regenerated or divine humanity, called the "sons of God". For the production of the divine humanity—the sons of God—the whole cosmic process was undertaken and for their appearance

all Nature waited with neck outstretched in eager expectancy. The members of the divine humanity order their lives according to a principle radically different from the principle that governs other men. This is the principle of the cross. Life is a continuous re-adjustment of internal relations to external relations. The principle governing this readjustment determines the order of life. In the plant world it is the principle of accommodation; in the animal world it is the principle of instinct; in man it is the principle of intelligent self-interest; in the child of God, it is the principle of the cross.

All life principles are to be viewed from two sides, the fact side, giving the scientific survey, and the apprehensive side, giving the creative and artistic survey. Three facts characterize the cross, whoever the bearer. First—the voluntary element—no one is compelled to bear the cross. He takes it up freely and without compulsion. The unavoidable burdens and the unescapable thorns are not crosses. Second—the ultimate purpose of the taking up and the bearing of the cross must be the sincere desire to glorify God. Third—the immediate purpose must be the exposure of sin linked with the further purpose of redeeming the one who sins from the power of sin.

He who has made the principle underlying the cross the controlling principle of his personal life reveals three attitudes—each inspiring him to express through the activities of his daily life the presence of this principle. First—alertness. He must be about his Father's business, aiding his fellow men to see sin, and helping them to gain salvation. Second—affection. Love of Christ constraineth him to engage in loving ministries, to reform society and to eradicate its evils; to take upon himself the consequences of the sinful acts of others in order that he may have fellowship with the sufferings of Christ. Third—activity. He seeks to translate his personal energies into those daily actions that show forth the excellencies—the spiritual qualities—of Him who called us out of darkness into His marvelous light".

This is the principle that challenges your life and mine. The Master says: "If any would come after Me, let him deny himself and take up his cross and follow Me".

I would prefer at this point to close my address, but my brothers of the prophetic order, called to speak in the new indicative mood, your mission to this age is not finished by simply living the crucified life. True it is your divine ordination. So ordained you will be able to speak with the note of authority and to gain the attention of a listless generation. But, you are called to moral and spiritual leadership, and leadership is possible only as you are able to interpret and make effective the meaning of the cross in such a way that the cross shall become the regnant living principle, not only in the lives of other individuals, but also the regnant living principle in the complex social relations that make our modern life. Preaching is the simplest thing in all the world; it is nothing more or less than the forth-telling of the truth which you have learned in your own experience. Hear me. The preaching of the cross today is foolishness in the realm of capital and labor where struggle is the governing principle; foolishness in the domain of fashion and frivolity where the fear of poverty and pain is the dominating fear; foolishness in the fields of literature and art where creative genius utterly ignores our Lord; foolishness in the seats of culture and in the pulpits of liberal thought where the divinity of man is so strongly proclaimed that the sacrifice of Calvary becomes an utter absurdity. Again the multitudes with wagging heads pass by the upraised cross; again another generation having lost its sense of pain, its prescience of another world, its consciousness of God, cries out, "We shall have no other King but Cæsar". Again, despondent disciples, with heads and hearts bowed down, wistfully confess in the optative mood their faith, "We had hoped He would redeem Israel". Brothers, rearing the cross in a heathen land is a simple task in comparison with the rearing of that cross in this so-called Christian land. There is a social crisis because the cross is not regnant in our industrial order; there is a political crisis—graft, lawlessness, the oppression of the weak—because the spirit of the Galilean symbolized in the cross does not control the rulers of our land; there is a cutural crisis because the wise of the earth refuse to interpret all human

knowledge in the light that streams from the cross: there is a religious crisis because the preachers, people, churches, denominations are seeking first success, numbers, wealth, power—and not first the kingdom of God and that righteousness which is the present day manifestation of the spirit of our crucified Lord. A brilliant Socialist says, "It is the uncrucified Christianity that speaks from the modern pulpit and sits in the church pews that is driving the passion for humanity into other channels of service than the church". Such is the age in which we live and to which we minister.

Forsyth says, "The crisis of society and of the church is at present such that a clear issue is the first necessity, a clear issue for a final choice". Eucken says, "Our civilization has itself reached a crisis from which only a radical deepening of life and an inner renovation of man can rescue it. We feel with increasing force the need of synthesizing life afresh, the need of some unifying, sustaining system of ideas".

My brothers, it is with no little trepidation and reluctance that I undertake to elaborate the emerging issue. No Christian thinker can make the issue other than the cross of Christ, but it is a daring undertaking to define the new elements which will appear in the successful presentation of the cross to our age. We live in a period of intense mental activity. At no time has the connection between thought and action been so immediate, or has the individual ever enjoyed so great liberty in giving free and prompt expression to his thought. Today to think is to act. In the Apostolic period the emphasis was placed upon the fact that God had revealed His love in Christ crucified; in the Reformation period, the emphasis was placed upon faith in a Christ crucified as the means of securing salvation and the emphasis can never be lessened so long as the blush of shame and guilt mantles the face of man.

In our day the new emphasis will be placed upon the Christ crucified as revealing the distinguishing principle of the Christian life. The spirit of Christ behaves in the same way and acts towards the same ends in us as in Jesus of Nazareth. The new emphasis will be placed upon the cross as the symbol of

a personal force that is divine, operating in Christian men and directed not only toward the transformation of unregenerate men but also toward the reconstruction of all that goes to make human society, creating a new social order that will interpret the meaning of the cross in social relations. Heine somewhere says that we do not take possession of ideas, they take possession of us and drive us into the arena where we are compelled to fight for them to the death. The Roman Church rears upon the altars the wooden or metal cross upon which hangs the image of Christ crucified. We should rear in our pulpits the cross and the crucified Christ should appear in us, and then we shall be able to interpret from our pulpits the meaning underlying the cross with such clearness and passion that the idea will take possession of those who hear and will drive them forth into the arena of life to fight to the death.

We are just beginning to recognize the control of mind over matter. We are learning that through thinking it is possible to promote health and happiness and to increase our strength and efficiency. The Christian is one who has placed himself voluntarily under the control of Christ; he is engaged in the culture of the consciousness of Christ; his personality becomes the channel for the expression of the mind and the motive of Christ. He looks out upon life from the viewpoint of Christ. He takes over and actualizes in his own experience much that he beholds in Christ, and is able to say, "I live, yet not I. but Christ who liveth in me". We are upon the threshold of a world-wide revival of Christian mysticism which is destined to be not only sane but scientific, deeply pious as well as profoundly philosophical. Christian experience will have a new valuation and they who love the Lord will speak often one to another. The logical implications of the cross will be more clearly apprehended. On the God-ward side we will appreciate the holiness of God and His uncompromising attitude toward sin, the glory, the grandeur, the unapproachable righteousness of God, His infiinite power, His eternity and His absoluteness will break upon the minds of men like a new divine revelation. On the man-ward side, sin will become exceeding

sinful and a puritanic disgust for every kind of impurity will give new moral vigor to our age. The deeper consciousness of God will be accompanied by a deeper consciousness of sin. We shall discover in the cross, the central and the essential revelation of God and also discover that we are Christians only so far as that which is central and essential in the cross becomes actualized in us. We shall realize that the cross is not only the center of our religion, but that it is the unifying, sustaining principle of that true and final philosophy which will be able to reconcile all the dualism of thought; that it is the life-power of the moral world, the perfect standard for the human conscience and the governing factor in all Christian conduct. More than this, we shall recognize not only that the cross of Christ is the historic proof of God's love for a sinful race, not only that faith in Him who suffered there leads to forgiveness and salvation, but we shall apprehend as the Christians of no other age have ever done that to believe in Christ means for us the toiling up new Calvaries with the cross that turns not back. Men and women, aflame with holy passion, will seek fellowship with the sufferings of Christ. Ministers will hesitate to accept inviting fields; churches will cease to think of their own advancement in their endeavor to minister to the spiritual needs of the community in which they live. Christian capitalists will take the spirit of the cross into business and will seek in every transaction the well-being of all parties; Christian men will enter politics, often to be defeated, never giving up the conflict until the scepter of power has been placed in the nail-pierced hands; artists, authors, and orators will devote their genius to the glory of the crucified, while scientists, philosophers and teachers will make plain that He who died in our behalf is the Creator and Sustainer of the fountain of all knowledge, the Light that lighteth every man who cometh into the world.

As these conditions appear the world will awake to the emerging issue, the passivity of the present will be broken, and the two streams which mingle together in modern Protestantism will divide and find new and separate channels. The unregenerate in our membership will be driven from us by a spirit-

ual revulsion. The institutions of evil will be shaken down. To the heathen the glad tidings will be proclaimed. A spiritually united people, separate from sinners, in a peculiar sense God's own people, will declare with convincing power the things which they have seen and heard. The great day is coming. It waits not far away. Again Christianity will be declared in the indicative mood. My brothers, greet the future with a cheer and join in that hymn of exultation,

"In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story,
Gathers round its head sublime."

JESUS AND HIS ADVERSARIES.

BY THE REV. W. R. L. SMITH, D.D., RICHMOND, VA.

The new Jewish Encyclopaedia, a work of real learning, rejects Josephus' account of the Sadducees and Pharisees for the alleged reason that he wrote to please his Roman readers. It likewise charges unreliability on the New Testament report of these parties on the ground of a polemical attitude. The charge is natural, inasmuch as modern Judaism is the direct descendant of the ancient Pharisaic sect. We stand, however, by the faithfulness of that narrative, having only to reply that, if it betrays a polemical aspect, it is due to the fact that the adversaries of our Lord made it so.

Jesus played out His life against a fierce antagonism, whose features are familiar enough, but whose causes are not so easily apprehended. It is not possible to understand His words and works without a fairly accurate knowledge of His opponents. The Pharisees, in His day, were the representative class of the Jewish people, the most intelligent and progressive, eminent in prestige and power. They were the mind and soul of the nation, and like gravitation, their dominance pressed everywhere. The net work of their system was over all, and the common people accepted from them the molds of doctrine and practice.

ORIGINS.

What were the origins of these sects? Since the return from Babylon the Jewish community had lived under a government, half church and half state, the religious and civic functions being united in the same hands. Two centers of control gradually developed, one in the Temple and the other in the Synagogue. This latter institution acquired its religious character and use in the time of the exile. Around these two cen-

ters arose two politico-religious parties or sects, the Sadducees, entrenching themselves in the Temple, and the Pharisees, concentrating on the Synagogues. Under the rights of home-rule, granted by the foreign masters, these parties, striving for the supremacy, fell continually into the fiercest animosities and strifes. The Sadducees were the party of the priests, a close corporation, proudly aristocratic in spirit, allying themselves only with the rich and the strong, and increasingly indifferent to the tenets of the ancestral religion. Professing reverence alone for Moses' law, they despised as superstition the traditions of the opposite sect. Worldly and materialistic, they renounced the doctrine of a future life and imitated the luxurious habits of the cultivated heathen. Two hundred years before Christ they held all the public offices, but on His advent, the reins of leadership had largely slipped from their grasp. They lost their moral greatness because they lost the face of God and touch with the common people. At the dawn of the Christian era, the sect greatly shrunken, was still a power in Jerusalem, caring only for its own comfort and anxious to preserve things as they were. Oblivious of the Kingdom of God, they lay under the curse of all aristocracies in being unable to see that all best things in this world must grow.

To Jesus they paid no attention until His presence disturbed the holy city, and He gave little heed to them because of their growing moral and religious insignificance. It is not strange that there is no record of a Sadducee ever being admitted to the church.

THE PHARISEES.

There was real greatness in the sect of the Pharisees. It must be granted that, in spite of limitations and defects, they stood for the elemental truths that Jesus came to clarify and develop. Staunch and steadfast champions were they of the authority of the Scriptures in home, school, synagogue, courts of law and daily life. Custodians of Moses' law and leaders of the people, they had a fiery zeal for God, and a love for right-

eousness as they understood it. Let us do them justice. They were studious and scholarly men, by no means intentionally and deliberately bad, or consciously hypocritical. As among Christian people, there were among them many shades of moral worth. The great mass of the people attended their ministry and it is practically certain that Mary and Joseph, the parents of John the Baptist and the twelve disciples, were members of this sect.

THEIR POWER.

Now how came these men to their place of popular favor and power? In the first place, they were the representatives of the democratic spirit. Wholly abhorrent to them was Sadducean deference and servility to alien oppressors. They promoted with tireless energy the general education of the people and the evangelization of the Gentiles. Their synagogues, like Christian churches, were planted in every neighborhood, while the priesthood exhausted itself in the ritual ceremonies of the Temple.

In the second place, they emphasized the doctrine of personal consecration and separation. Strict constructionists and rigid in their ideals of piety, they recoiled from Samaritan and Gentile, and one hundred years before Christ, cut all bonds of fellowship with the Sadducees. They were the Puritans of their day, and thence derived their party name. There is power in clear-cut, definite beliefs, and austerity of routine practice.

If they carried the principle of exclusion to absurdity, we must at least credit them with honest motives and moral intensity.

In the third place, the sect held itself sponsor for the faith and practice of the fathers. In doctrine, they adhered to the unity and holiness of God, the sacredness and binding authority of the Scriptures, the Messianic hope, resurrection and immortality.

In the domain of religion, the Old Testament, with a

super-added mass of traditional rules, was their Bible; in the sphere of civic life, it was their law book; so that at the same time, the rabbis and scribes were preachers, lawyers and judges.

Such was the curious order under the Jewish church-state government. Here then, are some of the foundations of their strength. It lay in their spiritual monotheism, their standard of piety and in their respect for the common people.

It was far and away the purest and best religion then existing in the world. It furnished the only soil on which Christianity could possibly have arisen. Thus much in fairness, must be allowed to the men who resisted Sadducean infidelity and preserved the basal beliefs of the Kingdom of God. And yet, it was this sect of the Jews that confronted Jesus with the most relentless and dangerous opposition.

ARISTOCRACY OF LEARNING.

At the time of our Lord's coming, they were at the climax of their power. A fraternity of six or seven thousand members had been organized, composed of the scholars, rabbis and scribes. It was an aristocracy of learning, somewhat resembling the order of the Jesuits in Roman Catholicism. This brotherhood sat in Moses' seat, arbiters of all civic interests, instructors in religion and patterns of holiness. Out of their thinking came an ossified orthodox theology. The program of the Messiah, their most essential doctrine, was fully made out, and on his appearance, he must conform to it, to the letter. Their religious ideas reached finality and became a closed system. Stern and pitiless legalism charted all the duties of daily life, the letter exalted and the spirit dead. Virtual ominiscience and infallibility, joined to intolerance, have always been the work and bane of essential Pharisaism. Self-complacent and serene in the rulership of Palestine, the synagogue party deemed themselves the favorite sons of God, and daring will be the man who ventures to disturb their fond dream or challenge their authority.

Their spiritual degeneration has steadily progressed,

through the lust of power, the pride of intellect and the ostentation of piety. Fatally and unconsciously, they too have lost the face of God, and are capable of destroying the prophet who will restore it. The values of the human soul and the sense of sin have almost disappeared, and the angel of pure religion mourns over a desert waste of formal orthodoxy and dead externalism.

A RUDE AWAKENING.

One day a strange disturbing note struck along the valley of dry bones. What tidings are these come from the Jordan valley and the hills of Galilee? An obscure Nazarene layman has flung the gage of battle at the rulers' feet. He too accepts the currently approved theological foundations. On the doctrines of God and Scripture, the Messianic hope, resurrection and immortality, He is mainly in accord with the synagogue party. But the burden of His message is, a new vision of God, the inwardness of religion, a universal new birth in righteousness, and the Kingdom of God in the soul of Jew and Gentile alike. Radical ideas like these are utterly foreign to Pharisaic modes of thought. The gigantic system of externalism and formalism lies right across the Nazarene's path. As in the days of Elijah and Martin Luther, a perilous destructive work is upon Him, if any measure of success is to wait on His ministry. To construct, He must destroy. Like Zerubbabel's workmen He must labor with the trowel in one hand and the sword in the other. Thoroughgoing differences in Scripture interpretation sprang an immediate and impossible gulf between Him and them. He never made assaults on individuals. That method is the unfailing vulgar resort of the Pharisee. His true characterization of the infamous Herod, "that fox", is no departure from His principle of honorable dealing. Friendly to all adherents of the system, it was the system itself that gave unendurable offense.

DIVERGENCIES.

What were some of His chief divergencies of view? First, the monotheism which had become a national instinct, He enlarged into the doctrine of an impartial, universal, loving fatherhood, with its corallary of universal brotherhood. This was the completed development of the democratic tendencies of His adversaries.

Second, He made of sin a darker and deadlier evil than they had ever dreamed. Physicians of the soul were they, healing the malady by means of outward observances and conformities. His own remedy was deep as life, involving nothing less than the sacrifice of Himself.

Third, He claimed divine dignity and authority. He set Himself above all the law and prophets, and openly assumed the primacy of Israel. He did literally assert His supremacy over all past revealers, and all former revelation. At one stroke He brushed aside rabbi and scribe as echoes and quoters of old time tradition, and assumed the role of legislator and judge, commanding, prohibiting and promising on His own bare word. To the system this gave the shock of blasphemy. It was the crowning insult of autocratic impiety and insanity. But His wisdom, His active goodness and personal charm won the multitudes and added daily to the ranks of His disciples.

THE RUPTURE.

Now there is nothing in this world so sensitive to danger as special privilege and prescriptive right. He made it impossible for the authorities to overlook His actions. They challenged His right to teach and minister to the people, thus inviting the exposure of their scriptural poverty and saintly shams.

Stirred to a frenzy of hate, they traduce Him, and would overwhelm Him with an avalanche of popular scorn. That failing, assassination will be invoked to end the episode. And yet it is avowed that a polemical attitude in the New Testament does injustice to the ruling class. Alas, how often in this world

has unholy personal ambition masked itself behind pretended zeal for religion!

The causes of this spiritual declension may not now be discussed, but we may learn that the religious leader is quite as liable as the political or military leader to be led by a desire for applause, notoriety and power. The church is just as open a field as the state for the exercise and manifestation of such unworthy motives. It is a notorious and distressing fact, that the working of ecclesiastical manchinery requires no spiritual faculty in those who manage it. We need not assume that malignant lying was the expedient deliberately adopted by these men. There is no doubt that, to their distorted view, it seemed God's service to thwart and destroy Jesus. Here is the bill of indictment served against Him to the Jewish public. He is a Sabbath-breaker, a friend of sinners, a drunkard, a lunatic, a blasphemer, a traitor and an emissary of the devil.

A most humiliating human spectacle is this. It seems a demonstration of men's incapacity for true religion, when worth can look like depravity, and hypocrisy can masquerade as goodness. Orthodoxy, unsanctified by love, may betray the venom of the serpent and the ferocity of the tiger. The man or group of men, in any sphere of life, who achieves a closed system of thought, will soon lose touch with the vital issues of a growing age, and become a menace to truth and progress. Beware of the leaven of the scribes and Pharisees, is a caution just as pertinent now as it was by the sea of Galilee. The Pharisee is ambushed in every human breast.

THE COUNTER CHARGES.

With no backing of worldly powers, the intrepid Captain of our salvation moves unterrified in the wild tumult of battle. How did He anger them so? Why do they gnash their teeth and plot; can it be that Goliath fears young David? Are they not ashamed to confess that He has sorely wounded the federated learning and piety of the Jewish nation? That is the compliment undesignedly paid Him. In undermining their system, He has disastrously impeached their reputation for learn-

ing and integrity. He has reduced their popularity and weakened their authority among the people. Personal damage has been inflicted truly, but there was no help for it. Truth is merciful to men, but it can never be compassionate to error. His arraignment of the system began with His ministry, severe at the outset, and increasingly terrible to the end.

The first blow was aimed at their standard of personal character: "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of heaven." There and then He entered the stormy path that leads to Gethsemane and Calvary.

Next, He charges them with exegetical incompetency. "You do err, not understanding the Scriptures"; "you are blind leaders of the blind". This was another fatal irritant.

Then follows the accusation of inhumanity. "You oppress the poor." Greedy of money, you "rob widows", and teach children to neglect needy parents by alleging "Corban".

Most blighting of all, He denounces the satanic spirit of the order. "Ye are of your father—the devil", brewing calumny and scheming murder. Incurably perverse, even your missionary zeal but supplies new converts for hell.

With this awful severity spoke the gentlest Man that ever preached the love of God. Human language was put under strain to bear the weight of His malediction. Heaven above breaks down in wrath, and the red hot hissing iron of His indignation, set a brand on the forehead of Pharisaism, which shall be inerasable forever. Not in temper or fury of passion did He speak, but with tears in His voice and lamentation in His heart. The adversaries held sacred elemental truths, but on them had been upreared a superstructure of cumbersome tradition and ritualistic death. On deafened ears fell the offers of patient goodness and redeeming love.

THE END.

To such a moral conflict, there could be but one termination. Jesus saw it and told His incredulous disciples. On Olivet He wept and said, "your house is left unto you desolate". But

the Kingdom of God is among men, and like the stone cut out of the mountain, it will move onward in conquering might, filling the earth with its glory. In August, A.D., 70, nearly forty years later, Jerusalem fell before the battering rams of Rome in as wild a riot of ruin as history records. His Temple gone, his ritual obsolete, the useless Sadducee passes out of history. The Pharisee, broken and homeless, but magnificent in courageous hope, began his devious and painful journey through the centuries, surviving to this day. His tenacity of racial life and recuperative energy extorts Christian wonderment and admiration. Many of his ancient peculiarities have been dropped along the way but modern Judaism still holds by its great old doctrines and pathetically clings to some form of Messianic hope. Encouragement lies in the fact of its growing respect for Jesus and willingness to rank Him among the illustrious prophets of Israel. This tribute was recently paid Him by a Jewish author: "It is freely admitted that a great historic movement of the character and importance of Christianity cannot have arisen without a great personality to call it into existence and give it shape and distinction. Jesus of Nazareth had a mission from God, and He must have had the spiritual power and fitness to be chosen for it." Even this noble recognition is surpassed by the testimony of another Jewish scholar, who says: "Jesus is the most important Jew who ever lived, one who exercised a greater influence upon mankind and civilization than any other person, whether within the Jewish race or without it. A Jew, whose life and character have been regarded by almost all the best and wisest people, as the greatest religious exemplar for every age". Some good day, let us hope that they shall see Him as He is and join with us in crowning Him Lord of all.

THE PREACHER AND BIOLOGY.[1]

BY PROFESSOR J. L. KESLER, PH.D., BAYLOR UNIVERSITY.

I

THE KNOWER.

The modest sheaves of biology find honorable place and welcome today in all the repositories of learning. I, a student of biology, at this seat of the prophets, am a friend among friends. The comradeship is not strained. The fellowship is unstinted. We stand together. We breathe a common air. We are sealed with one spirit, the spirit of truth. We are no longer alien. No reconciliation is needed. Our ancient intellectual hostilities are dissolved and forgotten, and now the Shekinah departs no more from the tabernacle of knowledge.

And yet but yesterday biology stood in the vestibule and waited for her credentials, written in a strange tongue, to be deciphered and accredited. Today we have forgotten her youth, her erstwhile discredited formulae, her new approach to the world; and we walk right comfortably with her now in her comely garments, forgetting that they are new. Her adjustments are made and her alliances, and her bill of rights is found in the constitution of scholars.

I come to you as one who loves the Christian religion in all its kindly and knightly ways, as one who loves learning in nature, having spent some years in her fellowship. And with Browning, I say:

> "Here work enough to watch
> The Master work, and catch
> Hints of the proper craft."[2]

More than this I have no right to claim.

(1) The Gay Lectures for 1909-10.
(2) Browning: Rabbi Ben Ezra.

Accepting the suggestion of your distinguished President to speak on some relation of my own specialty to the ministry, I announce, not without some trepidation, *The Preacher and Biology,* as a hint of the theme I have chosen for these lectures. I make my apology now, if in the pursuit of this theme, I appear to refer to the preacher, for the most part, indirectly in the involvements of his faith and affections rather than to him personally or professionally.

That there may be no possible misunderstanding, I would have you remember that in approaching this theme I speak as one who believes in God and in every word He has ever uttered; as one who believes in Jesus Christ to the last degree as the only hope of the world. In these lectures, however, I touch only the vital side, the subjective, the biological. This treatment is partial. It is consciously and voluntarily partial; and you are hereby warned that it is partial. There are other things to say and I have said other things and shall have other things to say but not in these lectures. Omission, therefore, is not negation; and the relative emphasis is meant to be true to the history of biology. I cannot claim too much. I must be true to the facts as I find them. The climate and soil of biology are suited to the growth of Christian activities, but Christianity reaches beyond the biological border.

In his essay on Poetry Emerson says, "The universe has three children,..... the Knower, the Doer and the Sayer. These stand for the love of truth, the love of good, the love of beauty".[3] Each of these he tells us is individual and yet has the power of the others latent in it. These poetic children, it will be seen, encompass our intellectual and religious activities, and so I have chosen them as appropriate topics in the pursuit of our general inquiry. In this lecture, therefore, we shall have the Knower, otherwise described as the love of truth.

The dislocation of apparently achieved stability laid for a time biology under serious suspicions. But since this ruptured order in the intellectual hierarchy of what we had fallen into the habit of considering final, has had time for readjustment,

(3) Emerson: Essay on Poetry.

and since the new inventory has, in some considerable degree at least, revealed and relabeled the ancient wares of life's repository of prejudices and feelings and knowledge, I may be allowed on account of the lingering hesitation of some and the bold skepticism of others, to ask the question: Does biology destroy, or tend to destroy, or even throw out of perspective the ideals of truth—religious truth or any other.

Sir Oliver Lodge thinks that the scientific atmosphere "exercises a sort of blighting influence upon religious order", that the great saints and seers have not only had small "acquaintance with exact scientific knowledge, but on the contrary, have felt a distrust and a dislike of that uncompromising quest for cold, hard truth, in which the leaders of science are engaged"; and that "the leaders of science have shown an aloofness from, if not hostility towards, the theoretical aspects of religion". "In fact," he says, "it may be held that the general drift or atmosphere of modern science is adverse to the highest religious emotion".[4] This indictment, of course, includes biology, and I am told by some of my friends that biology is the chief offender.

As to science, or biology, being unfavorable to religious ardor or religious emotion, that will be taken up in another lecture, but the dislike of saints and seers to biology and the aloofness of biology from theoretical religion may be considered here. Great truths suddenly precipitated from the biological quarter, may be shocking at times to the saints, but if they be sensible, they will find again a comfortable equilibrium. My own impression is that the great saints and seers have not felt a general dislike for biological truth, but only for the detail and technique and the long and tedious paths which show no luminous border, certainly to the uninitiated. What the saints and seers do really find unlovely in biology today is not truth, I think, but the result of narrowing specialization on prosaic minds. With some, for example, a theory of evolution, in itself a noble conception, perhaps has reached the stage in which Huxley said it would become a curse. That is, it has become

(4) Sir Oliver Lodge: **Science and Immortality**, p. 3.

a dogma, a shrine upon which a hecatomb of facts may be sacrificed, an altar that must be preserved even if the divine fires of truth go out, a sanctuary privileged and perpetuated at the cost of the worship and the worshipers. As such it becomes a sort of scientific scholasticism.

The great orchestral world with its million major and minor harmonies, with is great clang and sweep of chords, and the deep organ peals from afar, fall upon our ears midway of the divine drama, of which neither the origin nor the end is in sight. We are yet learners, you and I. It behooves us to be modest. It is more becoming and it is more convincing.

Truth of every sort is always and everywhere inspiring to those who think, at least; and the seers, deeply appreciative, have often shown keen insight into biological problems, and have often been the chief prophets of her larger issues, seeing in advance from their heights the dawn in the distance, St. Augustine, Browning and Tennyson being conspicuous examples.

As to the biologists showing aloofness, or hostility to theoretical religion, that must be frankly acknowledged. At this point their attitude has been almost identical with that of the Old Testament prophets toward the priests, only more restrained and moderate. As the Hebrew prophet faced the realities of life and the high tragedies of his nation, the deep needs of the people, the tides of injustice, the growing burdens, the helpless pain, the turbulence and the dark night—as he faced these, the storm rose, the prophet wrath was kindled, and there broke forth incoherent mutterings—a noble rage against wrong—then throbbed into national epic, and fell away into song and poetry and promise, rich and full as the heart of God who inspired it and the love of the people that made it effective. It was the awakening of a new sense of reality and responsibility with a new vision of God. The theoretical, the formulary, the ritual dropped away like old garments in the immediate presence of pain and peril, of vital needs neglected, and impositions upon the poor. Whatsoever new truth gets hold of life makes it anew and starts it afresh upon a new evangel. The theoretical.

the speculative, particularly the priestly and ritual elements, do not make a strong appeal to biology; but to know what is true in order to do what is right does make a strong appeal. In the union of these two the gendered warmth lights the fires on the altars of beneficent religion. It may be that the biologist's recession from form and ritual has been excessive. It may be that his emphasis on the ethical, the natural, the rational, the experimental has been extreme, but for the most part, it has been wholesome. If the theoretical and speculative, with ritual and formulary do not satisfy biology, being adjudged non-vital and unbiological, neither does the mystic with his direct illumination nor the scholastic with his logistic refinements and subtleties.

It is of fundamental importance to know whether a preacher can assume a rational attitude and call upon reason for support, or whether he shall have to abdicate the throne of reason and resort to some other appeal. Benjamin Kidd says, "A rational religion is a scientific impossibility".[5] He calls upon biology for support. In the name of biology I enter a disclaimer. If religion be irrational, then to reason about it is futile, and a large part of your seminary work would, with profit, disappear from the schedule; but if religion pay tribute to reason and emotion be enriched from her treasury, if truth be central in religion as in biology, then I refuse to believe that our rational faculties are at war with her credentials.

Moreover, philosophy is eliminated if religion is irrational. I go still further with Principal Caird: "Nothing that is absolutely inscrutable to reason can be made known to faith. It is only because the content of the revelation is implicitly rational that it can possess any self-evidencing power."[6]

Irrational influences even have a rational basis. The negation of reason itself, as everybody knows, is based upon reason and is self-contradictory. Reason has a royal lineage. While we collect facts or force them from their hiding places, deep-

(5) Benjamin Kid: **Social Evolution,** p. 95.
(6) Principal Caird; **Philosophy of Religion.**

hidden in the boudoir of life, reason mingles with their choas and brings order and significance out of confusion.

I do not mean to say that reason is a universal alembic in which all problems, finite and infinite, are, or can possibly be, dissolved. Reason can work only among facts and principles; and facts and principles ascertained and verified and altogether to be relied on are limited. Reason plainly cannot find out all things for us today either in biology or theology. I shall not put bounds on it tomorrow. I shall try to preserve a sane optimism; but some things seem from our present elevation too high for reason.

And yet sometimes there seems a lurking, formless vastness—nascent tides and brooding deeps of half-awakening revelation, ready to flash upon us a boundless light; a half-heard music rich as heaven; a sort of dim divine sub-consciousness of things beyond the visual reason; a sort of intuition of truth masses; a response from within breaking bounds on the border—dim adumbrations of deep experience feeling out after its similitudes and supports; a felt reality, too deep and subtle for the logical faculty; a vague hunger and hope phophetic of the morning before truth is quite conscious of itself in the prosaic realm of volitional and speculative attitudes. Have you not stood and listened and felt the innernesses of life's sea breaking across the bar yonder, and seen the reflection of the shadows of the ships?

And yet I am forced to agree with Principal Caird that a supra-rational revelation is psychologically impossible; for what is above mind if there be any meaning in words, mind cannot know. Further, if we have conflicting deliverences from reason and revelation, from the pulpit and the laboratory; if our every-day experiences or the well-attested facts of biology and revelation bring conflicting or contrary messages, doubt is inevitable, or there is rupture and negation of the intellectual nature. Whatever is contrary to human reason, if we think at all, must be implicitly rejected. Whatever is above or beyond human reason must be accepted as possible and may be accept-

ed as probable while the judgment is held in abeyance waiting for evidence.

There are things, and this we shall do well to remember, and they are everywhere, which, if we did not have direct experience of them would be incomprehensible, and yet they are just as certain as if their explanations were commonplaces. We see and know we see, but no man yet has told us or, perhaps, will ever tell us, how the physical trembling of light makes its way up the neurone and writes its photogravure on the brain, how it passes from the realm of physical measurement and the conservation of energy to the realm in which these, at present, at least, have no meaning. In ourselves we find the mystery as the Infinite touches and trembles on our finite shores. Vibrant waves lead the landscape thrall and physiology stands mute in the presence of the miracle. So everywhere about the universe flows a mystic measureless stream, and we feel, but cannot explain, the rhythm of its tides. So that, perhaps, the chief emphasis, should be laid on the limitations of our reason and the incompleteness of our facts. Personally and from age to age the rational standard changes and there is a shifting of the premises as the shadow of the dial shifts in each man's life. At one time cold reason admits no music in the spheres; at another, when the emotional richness of life is come, the universe breaks forth in orchestral harmonies. We must be careful lest the contradiction be in us, not in nature, not in science, not in revelation, and not in their reciprocal attitudes to each other.

Romanes, it will be remembered, a man with an exceedingly clear logical faculty, a biologist and philosopher of no mean place in the world, by following exclusive methods, not because they were scientific but because they were partial, arrived at a wholly atheistic attitude. But later when the richness of his life was rounded out, when the partial had put on the more complete, he said, "Now I see that this standard is wholly irrational, due only to the blindness of reason itself promoted by purely scientific habits of thought."[7] He accredits reason, you will see, for it was reason that adjudged his former standard

(7) Romanes: **Thoughts on Religion.**

irrational. Reason can make mistakes and reason can be relied on to correct its mistakes. Nor does the correction necessarily negative or even discredit the earlier process; on the contrary it may include it and complete it, as did Romanes, and in the completion discover the final judgment wholly reversed.

At one time, due to its nascent interest and enthusiasm and exclusive occupation, there seemed a threatening form lurking in the shadows of biology, but a wider knowledge, a better understanding and the ripening of the years and a clearer light have caused this form to dissolve and disappear. We need, therefore, no longer look upon biology with suspicion, except as it cloisters itself in the laboratory and loses its opportunity of communion with nature and the wider world in its narrowing specialization.

I come now to make an inquiry at whose threshold I find myself balked with a perplexed hesitation and uncertainty. This is the question: Are the methods of biology and the methods of theology incompatible? Could the methods of the biological laboratory in an unbiased search for truth be practiced without detriment in a theological class?

In this discussion I do not for a moment suggest any equivocation or even expedient in either method. Both methods, the method of questioning, testing, and afterwards proclaiming and the method of proclaiming without question, may be equally sincere. In both methods duplicity is high crime and no ultimate end can justify it. The entirely fatalest heresy is not mistake but insincerity. Believing one thing and teaching another, knowing the truth and living a lie is the worst and wickedest and weakest of all tragical moral monstrosities. The authority never to be denied is the authority of conscious truth. By this kings are defied and death becomes a fire-chariot to heaven. The people have a right to know what the preacher thinks in his study, what he thinks really, and the biologist needs the same frankness in the exposure of his intellectual wares. No subterfuge, no sophistry, no professional orthodoxy in biologist or preacher can take the place of simple straightforwardness.

The biologist goes into his laboratory or penetrates the wider domains of nature with severe self-renunciation, never fearing that his materials will betray him, never hesitating to accept the message of nature, if he can but find it, as the altogether reliable and never to be doubted veracity and final authority—a truth to be held to, to be proclaimed, to be practiced, to die for. All he doubts or ever allows himself to doubt, is his interpretation. And this his very love of truth forces himself to do; so that he welcomes doubt and every disclaimer. More than this, he imposes it upon himself as the highest virtue.

The great Pasteur, 1888, in his closing years, after his great work was done, at the opening of the Pasteur Institute and with deep emotion, speaking of microbiology, said, "Born but yesterday, but born completely armed, this science draws such strength from its recent victories that it entices all intellects.

"This enthusiasm, which has been kindled in you when young, keep it, my dear colleagues, but give to it an inseparable companion, unflinching self-control. Advance no theories—nothing which cannot be proved in a manner at once simple and conclusive. Cultivate the spirit of criticism. By itself it is neither a generator of ideas nor a stimulus of great things. Without it nothing can avail. With it will always remain the last word.

"This that I ask of you is what you again, in your turn, will demand of the disciples who gather around you; and for the investigator it is the hardest ordeal which he can be asked to face—to believe that he has discovered a great scientific truth, to be possessed with a feverish desire to make it known and yet to impose silence on himself for days, for weeks, sometimes for years, whilst striving to destroy those very conclusions, and only permitting himself to proclaim his discovery when all the adverse hypotheses have been exhausted.

"But when after many trials, you have at length succeeded in dissipating every doubt, the human soul experiences one of the greatest joys of which it is capable."[8]

(8) Frankland: **Pasteur**, p. 189.

With such a spirit and many labors, with the tediousness of pain and waiting, with the bitterness of conflict and the passion for life's secrets which seem forever to withdraw and elude the pursuer has biology become a "dissolver of doubts", because she doubted and tested and trusted what she found true. This self-renunciation, like Abraham, lays on the altar its ultimate hopes, believing that through these voluntary sacrifices truth shall shine as the stars and be numbered as the sands of the sea. Biology suffers, of her children, only the fit to live, sacrificing all others to the critical temper and the fierce alembic and lime-light of the laboratory. She becomes a dissolver of doubts because she has first dissolved her own—a very important matter.

Can this method be transferred from the biological laboratory to the theological class room and the preacher's study?

It has been said by eminent authority that biology starts with a question, theology with an answer; that biology stands for the freedom of inquiry, theology for the establishment of authority. This contrast, we must admit, possesses a historic basis. But are the two methods, the method of biology and the method of theology irreducible and irreconcilable on that account.

President Faunce in his *Educational Ideal in the Ministry,* says that in the old college the unity was a unity of studies, in the new it is the unity of method—finding the facts by looking for them, finding their order, forming hypotheses, testing, drawing conclusions. It is the method of induction. "But", he says, "this method of approaching to the truth is still struggling for recognition in our churches,"[9] as if to intimate that it is desirable in the churches. Then he calls attention to the delight of the chemist at any unexpected result, and the characteristic and striking attitude of scientific men on the discovery of radio-active substances, how with keen relish every new note was heard from the laboratory the world over—no resentment but the keenest interest in whatever new discovery came out, patiently examining the evidence and quietly making

(9) Pp. 228-9.

room for a fundamentally new theory of matter if the facts should require it, even if it mean the discarding of the principle of the uniformity of nature, or the law of the conservation of energy—the most fundamental of scientific principles.

Would such an attitude be possible in religion? Would it be safe? Would it be best? Dr. Coe says "The very preciousness of religion has rendered difficult the absolute candor that gives to all facts and considerations the exact weight that belongs to them. ..... When the dearest things of the heart plead on one side of the question one would have to be almost superhuman or subhuman not to render a prejudiced decision."[10] And President Faunce, speaking of the exceeding importance of religion, says, "All the greater is the need of men of such training and open-minded habit that they will never bend facts to wishes or judge truth by its consequences to themselves."[11]

The direct evidence of the senses, the appeal to experience, the subjection of all its materials and teachings and tendencies to a vigorous inquisition—this is biology. Allegiance to the transcendent and to direct conscious experience are both essential to religion. During the Middle Ages the transcendent was the main, if not the only, reliance; but in the Reformation period men began to say, "We know God because we have felt him, we have experienced a conscious forgiveness of sin". Feelings, desires, responses, aspirations are real things. Nothing can be more real. They can be tested. Their meaning can be sought and found. They become a source, and from the biological viewpoint, the chief source of personal religious conviction. It is true that this method can take us only part of the way, but it is the essential part of the way for us to travel, and as we advance the transcendent may seem more amiable and more intimate.

The infinite value of religion, we will all agree, demands a frankness and openness and candor as no other subject whatsoever. Further, it has within it and behind it the eternal verities of deep experience, historical and personal; and I, for one, I may as well confess it, welcome the scientific and historical

(10) Dr. Coe: **Religion of a Mature Mind.**
(11) President Faunce: **Educational Ideals in the Ministry.**

methods in religion, the methods of criticism and verification. Is not this the biblical way? "Prove all things, hold fast that which is good." The spirit of the Christian religion is the spirit of truth. Truth can bear testing. We are to try the spirits to see what sort they are. This is the way to silence the dialogue within us between faith and doubt, and this is the only way. Having faced our doubts and laid them we may climb the heights of power; without it we shall be, like children, afraid of the dark and every question shall fall upon our ears like fire-bells at night.

You who have never doubted nor laid your doubts are not yet ready to preach to this generation. Only when your doubts are met and mastered and you stand triumphant, having silenced this dialogue within you and in deep sincerity feel what you proclaim overmasteringly, are you ready to teach the truth, the truth that has made you free already. There are other truths which you are not yet ready to preach and other doubts to solve. When these are met and mastered and the doubts are laid, they may be preached also but not before. To preach positively to others what we hold with uncertainty is to belie our life, to debase our calling, to betray our Lord. Oh, the pity of it and the weakness of it!

Dr. Coe's statement that science deals with facts, religion with values, is not wholly distinctive; for science goes beyond fact and religion does not stop at values. But his saying that truth-seeking is characteristic of both must never be forgotten. Biology seeks to know all the facts and truths about life just as they are; religion seeks to put us in right relation to this knowledge. The one leads us to see the heavenly vision, the other to obey it. Cause and effect mainly appeal to the one, motive and purpose to the other. For the one truth chiefly, for the other its ideals and consecration. These may be relative differences; they are not exclusive; they are not exhaustive; they are in social compact; they are rather complementary. They mingle on the frontier and there is no border warfare where they meet. It is only a difference of emphasis at most. The love of truth is fundamental in religion, the pursuit of truth

is fundamental in biology; but the statement may be reversed without peril, for religion seeks truth and biology loves it, and this devotion of biology to truth is a part of the spiritual life. A lifelong enthusiasm in the pursuit of truth for religion as for biology is its crown and goal. The two ways merge into one.

"Is the scientific mode of approaching truth opposed to the religious attitude of mind"?[12] On the truth-seeking side, I do not feel that it is necessarily so at all. Men of deep religious spirit, in textual criticism have left no stone unturned. Critical methods in deciphering old manuscripts and testing their genuineness and authority have never anywhere, perhaps, been more thoroughly or more drastically or more successfully applied than in the realm of theology. And we feel pretty secure now about that side of our one-time perplexity; that is, on the side of textual criticism.

Men of equally deep religious spirit with keen insight and vast stores of critical information are subjecting the biblical documents to literary and historical criticism. And while some have stood aghast at their temerity, I, personally, have felt no fears. And already there seem to be in sight sufficient treasures of constructive interpretation, luminous and inspiring to more than offset and compensate for the apparent destructive effects of iconoclastic criticism. The book that claims so much for itself needs the highest verification, and the time will come when the Scriptures, having passed through the fires of this last ordeal, having been put to the test by its own friends to prove it, shall come out still the world's literature of life, making a stronger appeal, because a truer, in an enlarged and more vital interpretation. What if life cease somewhat to look from afar and wonder, and fall into the ways of the comrade tasks set forth therein? If the authority claimed shall be less and the authority secured shall be greater—an authority that inheres in obedience and behavior and character and beneficent destiny—then I, for one, shall not regret the losses.

And the time shall come when all our theologies shall be

(12) Dr. Coe: **Religion of a Mature Mind**, p. 49.

put to the test, a test as severe and as sincere as ever Pasteur imposed upon himself, and this by theologians themselves, for they are the only ones with the proper equipment for such a task. And I say God speed the day. The army of theologies is large and like the army of Gideon the fearful and afraid will return and the rest shall be tried at the fords of the river. But enough shall remain to turn the battle of the hosts of Midian and conquer the world. Not numbers but truth is invincible.

That Christianity is transcendent, no one with knowledge will deny. There are regions where criticism is an impertinence, where it finds no place for its feet, just as in biology where the vistas grow dim and the heights are misty with infinite dreams. But personal religion is primarily physiological. It is first of all experience. The mystical and transcendental are included in this experience. Feeling, aspiration, response to the living and quite palpable Christ is a reality, an experience as clear as any other. Here criticism has already given us certitudes as undeniable as the certitudes of any other biological phenomena whatsoever. For these are biological phenomena, I would have you remember. Here in experience, the central appeal of the New Testament and the Old, biology itself meets and bears witness to religion.

Christianity begins with a new birth. This may be so gradual as never to know its daybreak, or it may burst forth like a cyclone in a boiling ocean. In either case it is a birth from above, like the Mexican axolotl; and in either case it may be suppressed, as in the axolotl; but its suppression means a submerged and abnormal life below its opportunities and out of reach of the freedom of the air and the light and joy of the plains. If one ask me which is the normal man, the Christian or the non-Christian, I answer without hesitation, the Christian. Christianity is no wart or tumor on life but its normal and necessary completion.

That which was once discredited as abnormal and pathological, the phenomenon of conversion, biology now considers no longer alien but natural; not something lugged into life and for-

eign to its nature, but something inhering in its normal development; not something grafted on to life, but a completion of its adolescense—not abnegation, not abasement, not surrender of personality, but a merging of self into a larger personality, a merging of a monody out of tune into a symphony consonant with God. So that he who has no such experience, either moderate and gradual or violent and stormy, has failed to link life with its divine environment, in league with the power that manifests itself in the universe; lives on the lower plane; lives the submerged life, nor ever comes into the richness of personality and freedom. In other words, the unconverted are the abnormal and pathological, suffering from the effects of arrested development. Life is forever incomplete till it touches the divine garments and is healed.

Biology has given emphasis to the this-world life, to the body as well as the soul, to the emotional as well as the intellectual, to complete living and the complete life. But this a Pauline doctrine: Keep your bodies for they are temples of God.

On account of the evolutionary views of biology, it lays particular stress on becoming, on religion as progressive realization of truth, as education and discipline, as ethics and motive and purpose. The adolescent fevers and storms and gleams above the gloom are not despised; these are life's psychical moments when nascent tongues of fire leap upon the commonest mortal and prophesy a possible career whose very fulfillment makes this but the initiatory step; conversion is the matriculation day in the school of Jehovah. But this is the very program which Jesus followed and prescribed. He grew in stature, in knowledge, in favor with God and men;[13] and He said, first the blade, then the ear, then the full corn in the ear.[14]

As biologist speaking to preachers, I cannot agree that I deal with the natural, you with the supernatural exclusively. In my thinking the natural and supernatural are woven into one superb and matchless cloth of gold; and, from my occupation, I am inclined to say natural, making no effort to pick out

(13) Luke 2:58.
(14) Mark 4:28.

the threads and spoil the garment. It may be a fault to enlarge the word so; but, so. I ask your indulgence. A more accurate statement is that of Dr. Marvin in his introduction to Philosophy: "All interpretation is an interpretation ultimately of the world as a whole; and therefore religion like science interprets all facts." I shall not exclude you from my laboratory, and I shall feel comfortable in yours. My facts and inferences are food for you, and yours shall make richer my humble feasts. Each shall minister to the other from his private stores.

The doctrine of evolution has not been given, till recently, a proper chance to lend its support, and yet everywhere is its superscription and its beneficient ministry. John Fiske says, "I believe it can be shown that one of the strongest implications of the doctrine of evolution is the everlasting reality of religion".[15] Instead, therefore, of this sometime unwelcome guest, evolution, destroying or tending to destroy, or in any way throwing out of perspective the ideals or truths of religion, at once the most important and dearest possessions of mankind, it becomes an ally of religion and fills a breach in the wall where its support is weakest.

But it has been said that the religious intimations in nature are only partial. This may be true, and this, I confess, is my feeling; but it ill becomes me to say it, who have not yet read through the title page of her immense volume.

One thing I discover even on the title page; the biological view of nature, as I read it, includes God in it. Biology will have no God at all rather than Carlyle's "absentee God, sitting idle ever since the first Sabbath". Fifteen centuries ago Athanasius said that the God of the Christians was a Creator, not a carpenter—κτίστης οὐ τεχνίτης This, too, is the God of biology.

To the biologist the commandment of God is not hidden and is not far off, not in heaven, not beyond the sea. "But the word is very nigh unto thee, in thy mouth and in thy heart that thou mayst do it."[16] He, the Creator, is immanent in His creation. He breathes upon the atoms and they build Him

(15) John Fiske: **Through Nature to God.**
(16) Deut. 30:11-14.

molecular temples. "In Him all things consist."[17] "For of Him and through Him and to Him are all things."[18] "Nearer is He than breathing and closer than hands and feet."[19] Not "secondary causes", not power "conferred on matter", according to St. Basil, but God's power inhering in matter according to biology, and Paul and David, and the prophets. Not according to the Pharisees in their Sabbath day charge, but according to Jesus: "My Father worketh clean up to the present moment and I work."[20] This biological view and necessity is the reward of the biblical attitude and the biblical philosophy. "In him we live and move and are."[21]

Once more, miracles; and I speak of them with some timidity. For the bioligist finds with other people, the wind adverse and all the sails of the modern world set in the opposite direction. And miracles do not, to tell the truth, fit well into his experience or his inductive method or his habit of trying things and making sure that they are so. The deep sincerities that do not allow the departure of a hair's breadth from truth lend a sort of sanctity to Huxley's dictum, that "the foundation of morality is to .. .. give up pretending to believe that for which there is no evidence"; and the evidence for miracles does not fall easily into the laboratory categories. Miracles, to be sure, are the daily guests of biology but they are hand-maids of nature and fit into the natural order.

Your distinguished president , in his excellent book, "Why is Christianity True", refers to Miss Gregory who had given up all faith except a dim belief in a "first cause", and this is there stated to have been "a result of her scientific studies", the subject being botany. The kindly light of Christianity led her into happier and ampler paths. She still as aforetime bowed before a streaming bit of protoplasm but now also before its God. She held a saner balance of a wider mystery. She did

(17) Col. 1:17.
(18) Rom. 11:36.
(19) Tennyson: **Higher Pantheism.**
(20) John 5:17.
(21) Acts 17:28.

not give up her life nor her laboratory, but added a new allegiance, a higher consecration and a wider world. Miracles were in her way, at first, but they didn't keep her out of the Kingdom. The difficulties are not insurmountable.

To one engaged in biological pursuits, finding all things orderly and beautiful in their order, and having his faith in nature's sequent rhythm strengthened by experience, and being sure that all the atoms are in league with a changeless God, it becomes difficult to believe in miracle, if by miracle we mean not only transcendence but contravention of the natural order. His faith in a cosmic God and an orderly world is so fixed by habit and so inwoven into the fibers of his feelings that, to him, it were blasphemy to deny these high credentials of intellectual veracity. That many things in nature transcend experience, everybody knows; that any should violate the known cosmic harmony by transgressing what we are pleased to call her laws it is difficult, if not impossible, to believe. It can be no advantage to minimize the difficulty.

If the biologist, however, be permitted to see miracle as he sees the wonders of nature which transcend his mind but do not violate its integrity, if he make his approach by way of the burning bush and, like Moses, having turned aside *to see,* with shoes off and reverent, forget the problem of the bush in the voice from its fires, articulate and imperative, giving ethical direction to the strongest impulses of a noble nature, then he may believe in miracle; believe in it not as contradictory to law, but as transcending his knowledge of law. But the belief in miracles is not a biological stronghold, as I must acknowledge from the facts before me. Indeed, the modern mind, when miracles are introduced as evidence, is likely to feel that it is the miracle which needs authentication, not the Christian religion to which it is supposed to bear witness. The miracle is often introduced, not so much to prove religion to be true as to prove it to be supernatural, as if there were any advantage in that. To the biologist the natural is a piece of God's exclusive territory and the supernatural cannot be more. Whether it be natural or supernatural is a matter of indifference. What the biologist objects to is putting God out of the natural by impli-

cation and contrast. What the theologian objects to is making God an unnecessary hypothesis altogether confining him first to the supernatural and then forming a confederacy of general secession from the supernatural. For the first part of this charge biology cannot be put under indictment.

May not the supernatural be that part of God's territory out of our present mental reach? Anyway I must not be thought to degrade anything by referring it to the natural, for the natural is beautiful to me, and it has every divine credential and security, and, besides, the particular advantage of familiarity. The feeling that the prying eyes of the biologist, laying bare the otherwise mystic processes and causes will yet banish God from the universe is based upon the misconception that as soon as we find natural relations we have relieved ourselves of the necessity of any further encumbrance. One says, for example, disease is due to microbes; we used to think it was due to God. On the contrary biology has taken nothing out of the hands of God nor made less divine the wonderful works of the world, but is simply finding out His ways of working, natural ways, to be sure, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead".[22] And this biological knowledge, far from putting Him out of the world, puts Him unmistakably into it, and makes it possible for us daily to be better co-workers with Him in it. The natural is not bad material for a theological school, if so be that God be "understood by the things that are made". At any rate, Jesus Himself did not seem to set high store by miracles, as such, and Paul gives them the fourth place.

Still once again: the atonement. If this be made to mean the squaring off of old scores, biology knows nothing about it. It does not fall within its precincts or jurisdiction. Biology does not touch the legal side. Indeed it tends to claim it all for itself and to make it all biological. And so instead of old scores, it thinks of old maladies and to these through vital ways the atonement does bring its gifts of healing. In so far as it is a means to unfailing spiritual allignments, becoming really

(22) Romans 1:20.

and genuinely one with God, without a semblance of figment, in the truth that makes men free—free in harmony with the rhythms that thrill through the universe; insofar as it is a human adjustment to human and divine relations, making "right reason and the will of God prevail", not by proxy, but by participation—a genuine co-working with God; insofar as it is a ransom borne through the high seas of divine life to the consciousness and consciences of men, calling forth the responses of life which we call faith and which lays hold of God in the mightiest realities of religious experience, fundamental and vital; in so far as it is vicarious and implants and requires the vicarious spirit and the vicarious life of all of its subjects; in so far as all this is so, biology counts it the greatest of life-achievements and life-harmonies. Here it is not discredited in the house of its biological friends—here in this becoming at one, really, in our nature with God. For life's fulfillment, this is a divine necessity. A marvelous change it is, but it is a change on the human plane, as biology sees it, not the divine; a reconciliation of man, not of God. The change is one-sided for a very good reason, the departure from perfection is one-sided. The reconstruction is human reconstruction through divine processes. The divine needs no change, nor ever did. The harmonies of God go singing down the centuries the same. I may speak of change in God as I speak of a murky night blotting out the stars, or sunrise and sunset, but no one misunderstands such language.

This statement is, indeed, partial, but it is the subjective or biological part, the part under consideration. I may hope, if any statement here made be objectionable, that it may not awake in you any antagonism against the speaker. From the speaker's point of view there is much beyond the subjective that acts upon the subjective and makes the subjective possible, just as in all other biological phenomena; but this is a field into which he has no disposition to enter this morning. Indeed, this territory, at least the more remote part of it, belongs rather to philosophy and theology than to biology proper.

It is true that biology puts the emphasis on the vital, the internal elemental responses. It is inclined to say, not "condi-

tioned on" the death of Christ, but "effected through" the death of Christ, shifting the emphasis to the active and the dynamic. Biology says the man looks changed to God because he is changed. He is a new creation, and it is the life and death and sacrifice of Jesus that made him so. It is a reality. It is a great achievement. The intimate process I do not undertake to explain but that man, as a Christian, is changed is certain, and that he himself participated in that change is equally certain.

The atonement, therefore, not in the historical or theological sense, perhaps, but as I am using the term, may be considered to include all those things, and no others, that put us in right relation with God and our fellows. It covers a large field and many subjects. It enters the subtlest precincts and invades the most sacred centers of personality. It involves a high exchange in a disrupted moral order, approximating in men the same high tragic level and ideal of love and altruism and sacrifice and service as the Master made and gave. It makes men new creatures and brings in the new kingdom of social redemption, a kingdom of brotherliness, the finality of the kingdom of peace.

Different points of view, different emphasis; but I think you will agree with me that biology does not destroy, or tend to destroy, or even throw out of perspective the ideals of truth. On the contrary along with religion it becomes her chiefest apostle and worships longest at her shrine. And Dr. Dawson, in the November Homiletic Review, says, "There can be no question at all that the final religious philosophy will be constructed out of the facts and inferences of the biological sciences". So this stone disallowed by the builders, indeed, may yet become the head of the corner. Not only by direct experience but also by furnishing the materials and the climate for its growth and its more solid philosophic support, my belief is, that biology is daily becoming more and more the prime minister of religion. And already, it is coming to pass that they too, the biologist and the preacher, arm in arm, may walk out in the garden in the cool of the day and talk familiarly with God.

SABATIER'S THEORY OF RELIGIOUS KNOWLEDGE.

BY REV. S. G. WOODROW, ABERDEEN, SCOTLAND.

Various attempts have been made within recent years owing to the unsettlement produced by scientific discoveries and the adoption of the historical method of inquiry, to find a new basis for Christian faith. Of these attempts the most noticeable and influential is that which was propounded by Albrecht Ritschl, and has been elaborated by his disciples, some of whom, however, have departed very widely from their professed master. In France the chief exponent of this system is Augustus Sabatier, and it is with his special exposition of it that I propose to deal in this paper. Sabatier writes not only with the utmost sincerity, but with the enthusiasm of one who has reached for himself religious certainty and is anxious to help others in attaining it. "I think", he says, "I have caught glimpses of a steep and narrow path that leads to wide and shining table-lands above. Indeed I have ascended in the footsteps of some others, and I signal in turn to younger, braver pioneers who, in course of time, will make a broader, safer road along which all the caravans may pass, (p. xv). Later on he sums up a personal confession in the following words: "I am religious because I am a man and do not desire to be less than human, and because humanity, in me and in my race, commences and completes itself in religion and by religion. I am Christian because I cannot be religious in any other way, and because Christianity is the perfect and supreme form of religion in this world. Lastly, I am Protestant, not from any confessional zeal.... but because in Protestantism alone I can enjoy the heritage of Christ—that is to say, because in it I can be a Christian without placing my conscience under any external yoke, and because I can fortify myself in communion with and adoration of an immanent Deity by consecrating to Him the activity of my intellect, the natural affections of my heart, and

find in this moral consecration the free expansion and development of my whole being". (pp. 222 and ff).

The title of the book in which Sabatier unfolds his views is, "Outlines of a Philosophy of Religion based on Psychology and History"; and it covers a wide sweep of discussion. But the crux of his position, as is that of Ritschl, lies in his theory of religious knowledge; a theory which we believe to be fundamentally unsound, and ultimately subversive of Christian faith.

Sabatier is a Neo-Kantian in philosophy, agreeing with Kant in linking "knowledge to phenomena and in his exaltation of the practical over the theoretic reason".[1] To begin with it is necessary, from this standpoint, to ascertain the origin of the religious sentiment. If it is not the outcome of a spiritual intuition responding to a self-revealing God; if it does not originate in conscience which in its sense of sin acknowledges the infinite holiness, how does it spring up within the soul? Sabatier's explanation is somewhat curious. He ascribes it to the conflict between the ego and non-ego, which involves, according to his theory, a double movement; a passive movement in which external things act upon the ego by sensation and an active movement in which the ego re-acts by the will upon external things. This active movement, again, is subdivided into the intellectual and the moral; the intellectual ending in a discouraging antinomy which is incapable of explanation and the moral in a distressful sense of enslavement. Whence is deliverance to come? From religion, Sabatier replies, but is careful to add that while it liberates the spirit it brings no "theoretical solution to the problem". It consists of faith in the mysterious power on which it feels itself dependent and issues in prayer, which is the essence of religion. "Prayer," to quote Sabatier's own words, "is religion in act—that is to say, real religion." It will be observed that there is an advance here, in one respect, upon Schleiermacher's theory which makes religion to consist of a feeling of dependence. Sabatier adds to the sense of dependence "the movement of liberty". Upon this he writes, "Prayer, springing up out of our state of misery and

(1) The Ritschlian Theology, by Prof. Orr; p. 185.

oppression, delivers us from it". How prayer does this without any theoretic knowledge of God, and of His grace, he leaves not only unexplained but as if it needed no explanation; and goes on to say: "There is in it both submission and faith. Submission makes us recognize and accept our dependence; faith transforms that dependence into liberty. These two elements correspond to the two poles of the religious life; for in all true piety man prostrates himself before the omnipotence that encompasses him, and he rises with a feeling of deliverance and of concord with his God". (p. 29). No doubt this introduces an element omitted from Schleiermacher's theory which it is designed to displace, but in a very vital respect it falls below it. It fails to acknowledge the original and immediate relation of the soul to God prior to all consciousness of it which was maintained by Schleiermacher. With Sabatier "it is not the relation to God which is the first thing in a theory of religion. On the contrary it begins in the conflict of the ego with the non-ego, motive of which, so far from being religious, is simply the desire to solve the problem of man's relation to the world. And the idea of God which, in some mysterious way springs up through this conflict is neither the result of intuition, nor of rational inference" but "a postulate which the soul makes to itself for the attainment of spiritual freedom or lordship over the world".[2]

This seems to us a singular example of reasoning. It is putting into the result something which is neither in the cause nor in the factors concerned. But it is not only poor reasoning; it leaves out what we regard as essential truth; the truth hinted at by Paul when he told the Athenians that "God is not far from each one of us; for in him we live and move, and have our being"; and the truth which John enunciated when he taught that the eternal word is "the light which lighteth every man coming into the world". In deducing his theory exclusively from the suggestions of psychology Sabatier has averted his gaze from the unseen realm which lies about us, and from that love of God which seeks the human soul, and having found it, will not let it go. How different is his attitude from that

(2) Orr p. 73.

of the Scripture writer. "The Scriptures nowhere contemplate man as ignorant of the existence of God; it nowhere depicts the rise or dawn of the idea of His existence in men's minds." "The idea of God's existence" to the Hebrew "is one of the primary thoughts of man; he comes possessed of this thought to face and observe the world and his conception of God already possessed explains the world to him". He "came down from his thought of God upon the world, he did not rise from the world up to his thought of God. ....And his contemplation of nature and providence and the life of man was never of the nature of a search after God whom he did not know, but always of the nature of a recognition of God whom he knew".[3]

And with these ancient, devout souls our modern poet, who was very sure of God, clasps hands across the centuries when he writes.

"A Touch divine
And the sealed eyeball owns the mystic rod
Visibly this his garden walketh God."

Passing from this bare outline of religion in its essence, Sabatier introduces the religion of Christ, which he regards as the crown and evolution of the principle of religion. The great distinction of Jesus Christ and that which constitutes Him the author of the perfect religion was this, that "He felt Himself to be in a filial relation toward God and He felt that God was in a paternal relation toward Him". (p. 148). The Christian is one who has a "perfect realization of his relation to God, and of God's relation to him" (p. 137)—that is essential Christianity; and we call it Christianity because this perfect realization does not date from ourselves but was the experience first of all of Jesus Christ. To use Sabatier's own words: "I affirm, then, not only that Christ was the author of Christianity, but that the first germ of it was formed in His inner life and that in that life, first of all, that divine revelation was made which, re-

(3) A. B. Davidson in Hastings' Dict. of the Bible, Vol. II, p. 196.

peating and multiplying itself, has enlightened and quickened all mankind" (p. 139). Further on in his work he puts it still more explicitly. "In the consciousness of Christ, what did we find was the essence of the perfect and eternal piety? Nothing more than moral repentance, confidence in the love of the Father and the filial sense of His immediate, active presence in the heart; the indestructible foundation of our liberty, of our moral dignity, of our security, in face of the enigmas of the universe and the mysteries of death". (p. 221). To reproduce this filial piety of Jesus is the one Christian aim, and its attainment is the measure of Christian discipleship.

Sabatier's theory of religious knowledge involves, then, first of all, a movement of piety which is specially marked by the qualities of freedom and spontaneity. This looks like the spiritual doctrine of faith which the New Testament teaches but which, as it is hidden in the priestly system of the Roman church, has also been grievously obscured by the definitions of orthodoxy. But it is defective, not only as we shall consider more fully before we close in its view of Christ, but by the distinction underlying it which is maintained between religious and theoretic knowledge. Through the conflict of the ego with the non-ego the spirit is compelled to pray to the myterious Omnipotence which is immanent in nature and in man, but it does not acquire such a knowledge of God as Christian theology has built up. Faith and knowledge, in fact, by this theory, have no real relation to each other; and faith is under the necessity of keeping itself free from the intrusion of a knowledge which belongs to another sphere and rests upon independent foundations. Now it is true that the religion of Christ has often suffered from the influences of philosophy which has forced it into narrow scholastic moulds; and nothing can be more commendable than the endeavors to get back to the primitive Gospel facts and the testimony of Christian experience. But Christian faith at every point necessarily comes into contact with realities which are the object of theoretic knowledge. Christianity deals throughout with matters not only of piety but of *truth*. It brings us by its "theistic affirma-

tions, its doctrines of providence", of grace and of redemption, into the reign of philosophical discussion; and it is impossible, as well as undesirable, to divorce them from each other. Religion, indeed, is not primarily of theoretic origin and, if Sabatier had contended only for this he would have indicated an important fact; but while religion is begotten of piety it "calls forth," as Prof. Orr has well pointed out, "theoretic activities, and necessarily employs them in the apprehension of its objects; in collating, systematizing and vindicating its own affirmations; in tracing their relation to truth in other spheres; and in seeking a scientific grounding of them in a general philosophy of religion, and in view of the world as a whole".[4]

Christian faith is not based on theoretic reason; so far we agree with Sabatier, "but neither will it place reason under the ban or refuse what friendly aid reason can give it. It will welcome light from all quarters. It will not think a doctrine condemned because, besides being Christian, it can likewise be shown to be rational".

Again, Sabatier's theory of religious knowledge is purely subjective. His statements upon this subject are unwavering and expressed in the lucid diction of which he is a master. He says, "In one sense the knowledge of nature is subjective, for it depends on our mental constitution and on the laws of our knowing faculty. But religious and moral knowledge is subjective in a different manner and for a deeper reason. The object of scientific knowledge is always outside the ego, and it is in knowing it as an object outside the ego that the objectivity of that knowledge consists. But the object of religious or moral knowledge—God, the good, the beautiful—these are not phenomena that may be grasped outside the ego and independently of it. God only reveals Himself in and by piety.... Absolutely eliminate the religious subject and you suppress, for him, the object of religion". (p. 304). But surely God exists whether man apprehends Him or not. He is not a phenomenon, it is true, but He is a reality, made known to us in other ways

(4) The Ritschlian Theology, p. 242.

than by piety. The heavens declare His glory and the firmament showeth His handiwork. And the conception of God is not confined to pious hearts. The guilty conscience becomes aware of His presence and trembles at His judgment. Besides, to maintain that religious knowledge is purely subjective robs it of the certainty which Sabatier professes to have found; for though we may be assured of our subjective judgments, they may prove after all to be mistaken representations of the individual ego, stimulating, it may be, to a particular mode of life, but beginning and ending with themselves. If the religious consciousness cannot go beyond itself it is confined to a region of dreams and fancies which cannot long maintain their ascendency or sustain the soul either in its conflict with sin, or its pursuit of the spiritual ideals which, in supreme moments, it fashions for itself. And it appears to me that the weak and indefinite sentiment which is too largely the modern substitute for the robust faith of our fathers is traceable to the influence of the undue subjectivity which is today so widely prevalent and which Sabatier presses upon his readers. Not only does it draw away a man's attention from "the contents of faith to the mood of faith", but it prevents that vital fellowship with the living God which creates and fosters strength of conviction, and is the true dynamic of the religious life.

In the next place Sabatier affirms that religious knowledge is not theoretic but teleological. "In every religious notion", he says, "there will never, at bottom, be anything but a teleological judgment. It is not the essence of things—it is their reciprocal value and their hierarchy which interest religious faith. In the religious notion of God it is not the metaphysical nature—it is the will of God in regard to men which is of most concern". (p. 321). This corresponds with Ritschl's teaching about value-judgments, although Sabatier, for some reason, is careful to avoid the German's phrase. That there is an important truth brought to light here there is none will dispute. Faith is eminently practical and in its thought of God dwells chiefly upon His relation to man, while it recognizes in His will that which is good and acceptable and perfect. But is this the whole truth?

Surely the value-judgment, unless it is based upon reality, does not possess the authority for the soul, does not provide the sustenance and motive for the life which are indispensable to genuine religion. Prof. Orr's criticism is, it seems to us, just when he writes: "Value-judging, we admit, enters deeply into religion.... But if the knowledge assumed to be possessed by religion is really such—and this it can be if there is some reliable source from which it is derived—then the judgments it involves are not merely judgments of value; they are judgments of truth—of reality of being, as well".[5]

Once more, according to Sabatier's theory, religious knowledge is smybolical merely; and the title which he gives to his entire religious system is that of "Critical Symbolism". Here the root-principle of Sabatier's theory of religious knowledge is uncovered and displayed. Our knowledge of God, whatever affirmations may be made about it, and whatever stress may be laid upon its teleological worth, is, after all, merely symbolical. It does not apprehend God as He is. Such knowledge is altogether out of our reach. All attempts to attain it involve contradictions from which no escape can be found. "The object of religion", such is Sabatier's summary of the whole question, "is transcendent; it is not a phenomenon. In order to express that object, our imagination has nothing at its disposal but phenomenal images, and our understanding, logical categories, which do not go beyond space and time..... The true content of the symbol is entirely subjective; it is the conscious relation of the subject to God, or rather, it is the way he feels himself affected by God". (pp. 322, 327).

The divergence between this theory and the teaching of the New Testament is open and complete. The whole atmosphere is different. In the New Testament we move among divine realities. God is everywhere present as the personal, living, righteous and merciful God. The Apostle fixes and embodies it all in the pregnant sentences: "We know Him that is true and we are in Him that is true, even in His son Jesus Christ. This is the true God and eternal life".

(5) The Ritschlian Theology, p. 245.

The three ultimates of knowledge are self, the world and God; and our knowledge of each is in its sphere real, and certain, and verifiable. To ascribe reality to the knowledge of self and the world, and symbolism only to our knowledge of God, is to undermine the verity of all knowledge and to necessitate, if pushed to its conclusions, a blank agnosticism. This is the verdict of Prof. Flint who in his great work on Agnosticism says: "The view"—that is Sabatier's which we have been considering—"seems to be at once thoroughly agnostic and thoroughly erroneous. It implies that all knowledge of God is unreal and all thought of Him meaningless. Were it true there would be no rational and moral communion between God and man". (pp. 542 and ff).

While we claim, in contradistinction to Sabatier's theory, that our knowledge of God is real, just as real as of the self, or of any object in nature, we recognize the limitations of human thought. But the limitations apply to self and the world, as well as to God, although our consciousness of mystery in the sphere of religion is keener and more constantly present to the mind. All our knowledge is correlated so that the increase of the boundaries in one department of it, operates on the rest; as Tennyson has so strinkingly suggested in one of his shortest and most familiar poems:

> "Flower in the crannied wall,
> I pluck you out of the crannies,
> I hold you here, root and all, in my hand,
> Little flower—but if I could understand
> What you are, root and all, and all in all,
> I should know what God and man is."

Such knowledge, we confess with the Psalmist, is too wonderful for us; it is high, we cannot attain unto it. But the flower is a reality to us, and our knowledge of it is by no means inconsiderable; and such too, is our knowledge of God and of the great truths of the Christian faith.

The defects and incompleteness of Sabatier's theory of relig-

ious knowledge appear most prominently in his application of it to great religious questions. As his view is avowedly subjective, he consistenly sets aside the idea of a supernatural divine revelation. Revelation whether in the pages of modern religious mystics, or of sacred Scripture, is nothing but the efflorescence of piety. It is in no sense a message of God to man, but, as Dr. Forsyth has expressed it in one of his epigrammatic sentences, "it is a message of the elite to the mass, a summons from a superman".[6]

Upon this, however, there is no time to dwell, as we desire before we bring this paper to a conclusion, to say a few words upon Sabatier's view of Christ. Religion being a relation to God, the perfect religion is man's perfect realization of his relation to God, and of God's relation to him. Such is Christianity, and it is Christianity, not Buddhism or Zoroastrianism because this experience was first realized by Jesus. Jesus, to sum it up in a word, was the first and only perfectly pious man in whom the religious principle acted without check or taint. "The outlook of Jesus, it is true", he writes, "is not our own. He shared the outlook of His race and time. But His filial piety did not depend upon His knowledge of the universe". (p. 155). To ascribe more to Him, the possession of the divine nature, is to remove Him from history and transport Him into the sphere of metaphysics, with which Sabatier and his school will have nothing to do.

We have only two comments to offer. The first is that this view fails utterly to do justice to the absolute uniqueness of Jesus Christ. It does not even assume His sinlessness for, according to Sabatier, His consciousness of His relation to God, and of God's relation to Him, though it was filial in spirit and perfect in its confidence, involved moral repentance. But leaving out this element and accepting Christ's piety as perfect from its inception to its culmination at His death, was it piety alone which isolated Jesus from all other teachers and men, and which explains His unique influence upon the world? Was it because of His piety that men exclaimed, what manner of man is this?

(6) Positive Preaching, p. 218.

or that Paul described himself as a servant of Jesus Christ? Was it because Jesus was the first to realize His sonship toward God that Peter proclaimed Him to be a Prince and a Savior to give repentance unto Israel and remission of sins? A theory which requires the obliteration of three-fourths of the Gospel records and leaves the problem of Christianity and its triumphs unexplained, is not a theory which will long hold sway over the modern mind.

But there is a further comment which we offer upon this view of Christ. It not only denies the doctrine of the Incarnation but it omits all the essential verities which are included in the evangelical conception of Christianity. There is nothing here about sin, nothing about reconciliation between God and man, nothing about redemption. It is a religion without the cross and without a Savior. All the great problems which press upon us for solution are left in their naked vastness, as if they existed not. While "the acknowledgement of God in Christ, accepted by the reason, solves" for us, as Browning affirms, "all questions in the earth and out of it"—this theory has no light to shed upon them, no word to illumine their awful mystery. Such a system, although it may have attraction for minds emerging from the superstitions of Romanism, or perplexed by philosophic doubts and difficulties, is destined soon to pass away. The name of Jesus stands for more than piety. His influence is not merely that of example but is quick and redeeming. "He is the strongest spiritual power among men today"; and "there is a cloud of witnesses to the truth that His spiritual force makes bad men good".[7]

> "The world sits at the feet of Christ,
> Unknowing, blind and unconsoled;
> It yet shall touch His garment's fold
> And feel the Heavenly Alchemist,
> Transform its very dust to gold."

(7) In Relief of Doubt, p. 67.

BOOK REVIEWS.

Wellhausen und Johannes. Von Caspar René Gregory, [Professor in the University of Leipzig]. Leipzig, 1910, pp. 76.

Professor Gregory has done good service in turning aside from his engrossing labors of so many kinds in connection with the New Testament to prepare and publish this pamphlet. Professor Wellhausen, eminent for his Old Testament work, has of late turned his attention to the New Testament, and the last of his investigations as to the Gospels naturally relates to the Fourth Gospel. He holds that whatever of John's work may lie at the basis of the Gospel has been thoroughly reworked, modified, rearranged and greatly enlarged by a "Redactor" or a series of "Redactors". This position he attempts to demonstrate by examination of the language and the order to be found in the Gospel. Professor Gregory comes to the defence of the Gospel, for, as he says, "who should defend a Gospel, if not a New Testament teacher? Indeed, I am under obligation to do it, and I do it gladly". (p. 69).

The method of his defence is simple. He takes up in turn the assertions of Wellhausen and shows that his work is wholly out of touch with the facts of common affairs; that his assertions as to what should be expected in such a book are merely the fancies of a scholar in his study, proved worthless when tested in the light and open air of real life. Indeed the picture which Gregory draws of the career of "the typical scholar, especially a theologian" in a chair in a German University, is as suggestive as it is amusing (see p. 4 & 5). The manner of the work is as admirable as its method. With a courtesy to Wellhausen which never once fails Gregory yet dissects his

assertions with absolute mercilessness, even going so far as to urge that certain apparent discrepancies show that the work of Wellhausen must itself have been revised and modified by a "redactor". This is an ideal example of how "to be severe and at the same time parliamentary".

It is to be hoped that this little work may set at rest any minds which may have been to any extent perturbed by the work of Wellhausen and such as he. And at the same time it cannot but raise the question, "If Wellhausen's assertions as to the New Testament are so untrustworthy, what would be the result if his Old Testament assertions were tested by the same touchstone?"

DAVID FOSTER ESTES.

Theologischer Jahresbericht. Das Neue Testament. Bearbeitet von Brückner und Knopf. 1910. Preis M. 4.75. M. Heinsius Nachfolger, Leipzig, Germany.

Nowhere do I find so full and adequate a list of the year's output of books as in the *"Theologischer Jahresbericht"*. The lists are well analyzed. Under each division the works occur in alphabetical order and the essential facts about each book are given. In the case of the more important pertinent comments follow. The list of topics treated includes important articles in the theological magazines. The labor involved is very great and the result exceedingly helpful.

A. T. ROBERTSON.

Job and His New Theology. By Joseph Dawson, Author of "The Face of a Soul", "The Man in the Pen", "The Soul of the Sermon", etc. London. 1909. Duckworth & Co. Pages xv+176. Price 2 shillings 6 pence net.

The author of this work has needlessly condemned it by getting Rev. R. J. Campbell to write an "Introduction" to it, and by adopting—as an afterthought—a title that seems to connect it with the vagaries of that somewhat brilliant and erratic preacher. To be sure, the author does object to the Christian doctrine of sin and professes to hope that "we shall

some day become aware of the vital truth that the great natural sentiments of humanity are to be accepted as guides to our treatment of it"; he goes quite out of his way and puts himself out of harmony with all else in his book when he represents "the ideal of infinite justice and beneficence which he discovers in the depth of his own being" as "the only real God any one of us ever has, however loudly he may prate about another". The work is nothing like so shallow and so perverse as this patronizing of Mr. Campbell would indicate. It is in reality a stimulating study of the problem of Job's theology as tested and corrected by the patriarch's experience. There is extensive dependence upon Genung and Moulton for interpreting Job, and upon Martineau for general principles in religion. Yet there is a good degree of freedom and some originality. Each chapter is introduced by a sonnet, most of which are of decided merit of insight and beauty.

All along the effort is made to apply the principles of Job's heresy to modern conditions and a truer title for the book would have been "Job and My New Theology".

W. O. Carver.

The Westminster New Testament. Thessalonians and Corinthians. With Introduction and Notes by Rev. Prof. R. Macintosh, M.A., D.D. Lancashire Independent College, Manchester.

When it is stated that this volume deals with the four epistles in 274 small pages of good-sized print, it will be seen that the notes are very brief. The introductions cover 34 pages and are clear and judicious. The notes are usually straight to the point and marked by good judgment.

The series is intended for Sunday school teachers, lay preachers and other Christian workers. "While the standpoint adopted is that of modern critical scholarship, only the generally accepted results and not the vagaries of individual critics are being presented". Prof. Macintosh adopts as almost certain the view that Paul visited Corinth between the dates of First and Second Corinthians. The series is under the personal editorship of Dr. A. G. Garvie of New College, London.

Handbuch zum Nuen Testament Dritter Band. Die Briefe des Apostels Paulus. An die Galater. Erklärt von D. Hans Lietzmann, O. Professor in Jena. Verlag von J. C. B. Mohr, Tübingen, Germany. 1910. Pr. M. 1. S 1-xi.

The present "Lieferung" (16) is a marvel of compression and clearness. The German translation is accompanied by acute comments on the Greek text. Dr. Lietzmann is familiar with the grammatical work of Deissman. He holds himself to grammatical exposition, but with an open eye to light from history. He clings to the North-Galatian theory (p. 228).

A. T. Robertson.

Philo-Judens of Alexandria. By Norman Bentwich. Sometime Scholar of Trinity College, Cambridge. Jewish Publication Society of America. Philadelphia. 1910. Pages 273.

This discussion of Philo is adequate for the general reader and as an introduction to the student. The important facts concerning his life and philosophy are given with discrimination. The writer claims that parts of the New Testament show the same sort of combination between Hebraism and Hellenism seen in Philo, but he sees also "a great gulf between them" (p. 247). The career of Paul in particular, he conceives, was a violent break with Judaism and he considers him "little of a philosopher". The book is in the nature of an apologetic for Judaism, but is well done from the Jewish standpoint.

A. T. Robertson.

Selections from the Greek Papyri. Edited with Translations and Notes. By George Milligan, D.D., Minister of Caputh, Perthshire. Cambridge University Press, Fetter Lane. London. England; G. P. Putman's Sons, New York. 1910. Pages 152. Price 50 cents net.

Dr. Milligan, so well known from his great commentary on the Thessalonian epistle, has done a most excellent thing in the present volume. He has brought into small compass at little expense representative examples of the Greek Papyri, the discovery of which in Egypt has created so much interest all

over the world. As a matter of fact, the knowledge of the papyri is not new, but it is only in recent years that the great value of the scraps of paper in the rubbish heaps of Egypt was realized. In the marriage contract, deeds of sale, love letters, letters of introduction, deeds of divorce, letters on business, and a thousand and one things one sees revealed the actual life of the people and the language of every day life. The papyri chiefly give us the vernacular Greek of centuries just before and just after the birth of Jesus. The interest is therefore linguistic, historical, social and theological as it concerns the New Testament. Dr. Milligan has a short sketch of the Greek Papyri and gives a translation of the Greek text of its specimen chosen with notes. The work is finely done. Dr. Milligan is inclined to think that Dr. J. H. Moulton was naturally tempted in his brilliant *Prolegomena* to minimize the presence of "undoubted Hebraisms, both in language and grammar", due to the influence of "translative Greek" (the Septuagint). I am sure that many students will rejoice to have Dr. Milligan's new volume. The large editions of the Greek Papyri are cumbersome and expensive, however necessary for research. But here is a handbook in the reach of all.

A. T. Robertson.

The Quest of the Historical Jesus. A Critical Study of its Progress from Reimarus to Wrede. By Albert Schweitzer, Priatdozent in New Testament Studies in the University of Strassburg. Translated by W. Montgomery, B.A., B.D. With a Preface by F. C. Burkitt, M.A., D.D., Norrisian Professor of Divinity in the University of Cambridge. Adam and Charles Black, London; The Macmillan Co., New York. Pages 410. Price $3.50 net.

It is a remarkable book that Schweitzer has produced and has already attracted a great deal of attention. The translation will give it wide audience in England and America. If one wishes to get a clear and comprehensive statement of German rationalisitc criticism of Jesus, he can find it here. Schweitzer, indeed, is not satisfied with the results of German criticism. He thinks that it has missed the clue of the interpretation of the life of Jesus. That he finds wholly in the

eschatological mould of the teaching of Jesus. He thinks that the alternative is between "a literary fiction of the earliest evangelist" and "a purely eschatological Messianic conception". "The Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the Kingdom of God, who founded the Kingdom of Heaven upon earth; and died to give His work its final consecration, never had an existence." That is candid at any rate. The trouble with Schweitzer is that he can only see one point, the eschatological side of Jesus' teaching. He ruthlessly brushes aside all else. That is the trouble with much criticism. It is one-sided and makes everything too simple. Most problems are complex. Here is one example of Schweitzer's one-sidedness: "The betrayal and trial can only be rightly understood when it is realized that the public knew nothing whatever of the secret of the Messiahship" (p. 395). He thus sets aside John, 7-10, and the four-fold narrative of the Triumphal Entry. The conduct of the Jerusalem mob at the trial of Jesus does not prove his point. In all probability the Galilean crowd of the Triumphal Entry was not present. This was a ground of haste in the trial.

Critics come and go. The story is wonderfully vivid in Schweitzer's book, the story of The Critics. But Jesus remains with us, in our hearts; yes, and in the gospels. Mary Magdalene thought that they had taken away her Lord, but she soon saw Him herself. He is still visible to those with eyes to see.

A. T. Robertson.

St. Paul. By Frederick W. H. Myers. Reprint. 1910. H. R. Allenson, Racquet Court, London, England. Price one shilling.

It is a pleasure to know that the demand for this noble poem continues as is shown by the reprint. There is a touch of genius in it for the spirit of Paul breathes through the lines which have a real fascination for one.

A. T. Robertson.

Gates and Keys to Matthew. Including a short survey of the Years Between the Testaments. By Leonidas Robinson, M. A. Author of "Gates and Keys to the Books of the Law;" or "Hints on the Hexateuch", etc. Westminster Press. 1910. 111 pages. 75 cents. For sale by the author, Harrodsburg, Ky.

The Gates are several chapters discussing the four centuries of Jewish history between the close of the Old Testament and the coming of Jesus Christ. The keys are brief suggestive discussions of various topics intended to bring out the chief characteristics and teachings of the Gospel of Matthew.

The author writes with enthusiasm, with a rather wide acquaintance with the critical literature and with insight into the spirit of the Gospel. The chapters are short and often contain many topics. On the whole the work is distinctly fragmentary and presupposes a knowledge of both the inter-Biblical history and the content of the Gospel. About the proper size for a handbook the work is too primary for the scholar and too advanced for the average student.

W. O. Carver.

The Shepherd of Israel and His Scattered Flock. A Solution of the Enigma of Jewish History. By David Baron, Editor of The Scattered Nation, author of "The Ancient Scriptures and the Modern Jew", etc. London. 1910. Morgan and Scott. xii+ 133 pages. 2 shillings 6 pence.

This work bases itself upon the eighteenth psalm, taking the psalm as at once a cry of distress and a prophecy of Israel's history in distress and in repentance and glorification in the acceptance of the Savior. The exegesis is sound, learned and spiritual. At least half the work is occupied with a summary of Jewish persecution and suffering in Europe, and it is a story to rend the soul. In a truly remarkable degree is the learned author able to be a loyal Jew and a true Christian. He has the right viewpoint; Jews are not to accept the Christian Savior, but to claim their own Messiah and thus come into fellowship of the Christians. The sufferings of Israel are interpreted as a prophecy of judgment to warn Christians and all men; as a

demonstration of God's inspiration of ancient prophecy; as a calling of the Jews to the acceptance of Jesus as the Messiah.

The work is such as should be of great interest to Christian and to Jew alike.

W. O. Carver.

The Century Bible Handbooks. Life and Teaching of Paul. By Rev. Alfred E. Garvie, M.A., D.D., Principal of New College, London. Hodder and Stoughton (Geo. H. Doran Co.), New York. 1910. Pages 182. Price 40 cents net.

Dr. Garvie has a strong grasp of his subject as was to be expected. He is one of the ablest writers of the day and loyal to the great essentials of the faith. He gives a clear and, on the whole, just picture of Paul, though he hesitates to use the Pastoral Epistles. But I do not like, especially in a popular handbook, a tone of superiority that crops out on pages 172f., as is shown in such sentences as this: "In the defence of his Gospel against the Judaizers, he is not as scrupulously fair in his methods of controversy as we might desire". Paul would probably say that Dr. Garvie is not quite fair to him. I quote: "His advocacy of the Gospel of grace was not always gracious". He charges him with conduct "scarcely worthy of his courage as a man or of his faith in God". I do not believe that Paul deserves harsh words like these.

A. T. Robertson.

Medical Men in the Time of Christ. By Robert N. Wilson, M. D. The Sunday School Times Co., Philadelphia. 1910. Pages 157.

One might think that there was nothing to say on such a subject. But our author has given us a very delightful little book. He traces by the help of the papyri the history of Egyptian medicine, a very astonishing story indeed. The influence of Egypt on the Jews is shown in the Old Testament sanitary science. The rise of Greek medicine is shown with a sketch of its influence on the Roman world. He describes the "Methodists", medical sect of the time of Christ, which was widespread over the world. Very sympathetic discussions of Luke,

the Physician and of Jesus the Master Physician follow. There are several good illustrations. The book is of interest to all, whether physicians or not.

A. T. Robertson.

Die Reden Useres Herrn Nach Johannes im Grundtext Ausgelegt von D. Siegfried Goebel, Professor in Bonn. Zweite Hälfte, Kap. 12-21. Druck und Verlag von C. Bertelsmann, Gütersloh, Germany. 1910. S. 460. Pr. 6m. Geb. 7m.

In this volume Prof. Goebel completes his careful and able exposition of the words of Jesus according to the Gospel of John. There is a full analysis of the text with unfolding of the history and circumstances. The Greek text is translated with free quotation of the Greek text. The words are explained and discussed with critical insight. In reality Prof. Goebel has made a commentary on the words of Jesus that is modern and on a par with Stier's Words of Jesus for his generation. Prof. Goebel writes with clearness and spiritual sympathy and has a wealth of suggestion at every turn.

A. T. Robertson.

Christologies Ancient and Modern. By William Sanday, D.D., LL.D., Litt. D., Lady Margaret Professor and Canon of Christ Church, Oxford. Oxford University Press, American Branch, 35-W. 32 Street, New York. 1910. Pages 244.

It is always an event when we have a new book from Dr. Sanday, even when, as in this case, it means a still further postponement of the great Life of Christ on which he is at work. But this new volume is, as Sanday explains, another preliminary volume towards that object.

Each of these volumes has been exceedingly helpful and suggestive. Dr. Sanday with his accustomed thoroughness is clearing the path for the main business before him. It is easy to see the interest that the theme of the present volume has for Dr. Sanday. "Was Christ a man who was raised to the height of deity? Or was He always from the first God in human form?" (p. 34). The most distinguishing characteristic of Dr.

Sanday's mind is a luminous candor and comprehensiveness. With charity and sympathy he grasps the essential truth in partial error, the truth which gave rise to this or that history. It is a most useful service that Dr. Sanday has rendered in this discussion of the progressive development of the doctrine of the person of Christ from Ignatius to the present day. He leaves out of view for the most part, the New Testament. But, while the gnostics were in gross error at many points, they were struggling to express one side of a truth. This sympathetic insight is the distinctive note of this volume. It is seen in the discussions of the German theologians and philosophers (the Rationalists, the Hegelians, the Ritschlians). Indeed, one feels at times that Dr. Sanday is too appreciative of views that give away the heart of Christianity, though he himself comes out strongly on the evangelical side. He has little patience with the *Kenosis'* theories as a final evolution of the doctrines of the Person of Christ. The unfolding of the victory of the traditional view of the Person of Christ is ably done. "The ultimate formula was Two Natures, Two Energies, Two Wills, One Person" (p. 53).

Dr. Sanday presents Two Types of Christology side by side (the ancient one just given and the modern Ritschlian view that denies the real deity of Jesus). He calls the one "Full Christianity" and the other "Reduced Christianity" and seeks to find a common link between them. It is here in his position as a mediator that one finds himself less able to follow Dr. Sanday. He seeks to find in the modern theory of the sub-conscious mind an explanation of the divine nature of Jesus. The deity he suggests, resides in this sub-conscious mind. Dr. Sanday writes attractively about the Mystical Union, which is true, but it is more than doubtful if we shall ever be able to know *how* God has manifested Himself in Christ Jesus. Certainly Ritschlianism, which denies the real deity of Jesus, is "Reduced Christianity". Is it Christianity at all? But the book is worth any man's reading and it will be read.

A. T. Robertson.

Der Wunderglaube in Christentum. von D. Johanness Wendland, Professor der Theologie in Basel. Vandenhoeck und Ruprecht, Goettingen, Germany. Lemcke and Buechner, 30 W. 27, New York City. 1910. S. 134.

I have been greatly interested in this volume which treats in a masterful manner a most important subject. In chapter I Dr. Wendland discusses "The Idea of Miracle" as "a necessary idea", both in nature and religion. Science has increased our knowledge of the wonders of nature and has accepted the notion of power. The author then proceeds to discuss "The Belief in Miracles and the Idea of Miracles in the History of Christianity", "Revelation, Evolution, and Miracle", etc. The Incarnation is a Miracle, the full revelation of God in Christ. Chapter VIII treats "Miracle and Historical Research" in an able and suggestive manner. He accepts the real resurrection of Jesus as the foundation of the revival of Christianity in the hearts of the disciples (S. 111 f.), though the matter cannot be stated satisfactory to the modern historian. Yet it is a necessity not merely of faith, but of fact. The book is full of suggestions and seasoned argument that will help the thoughtful reader. The point of the whole book is to insist on a place for miracle in nature and revelation. God is immanent in his word.

A. T. Robertson.

The Century Bible Handbooks. The New Testament Doctrine of Christ. By Walter of Adeney, M.A., D.D., Principal of Lancanshire College, Manchester. Hodder and Stoughton (Geo. H. Doran Co.,) New York. 1909. Price 40 cents net. Pages 174.

It would be hard to find a more admirable presentation in brief compass of the central teaching about Christ. It is a splendid handbook. The author gives the different points of view in the New Testament, but shows how they all converge in the worship of Jesus as the Son of God, as very God in fact. The discussion is modern in tone, yet loyal to Christ.

A. T. Robertson.

The Ethics of St. Paul. By Archibald B. D. Alexander, M.A., Author of a Short History of Philosophy. James Maclehose & Sons, Glasgow, Scotland. 1910. Pages 377. Price 6s. net.

I will say at once that this volume is a worthy companion

of Dr. Stalker's great book, *The Ethic of Jesus.* It will be a blessing to any preacher to get these two books and master them, a blessing also to the congregations, I may add. Dr. Stalker approached his subject as a preacher and interpreter, a life-long student of the words of Jesus, but he boldly placed the ethic of Jesus beside the teaching of the Greek philosophers. Dr. Alexander comes to his task as a student of philosophy, but he has made most careful exegesis of all of Paul's words on the subject. The Introductory chapter treats St. Paul as an Ethical Teacher. Then follow "The Shaping Influences of Paul's Teaching", "The Psychology of St. Paul", "The Ethical Ideal of St. Paul", "The Motives of the New Life", "The Virtues of the New Life", "The Progressiveness of the New Life". The next chapters discusses "Duties". Then the author concludes with the "Ethical Ultimate of St. Paul". Dr. Alexander keeps the balance well. He does not run off after critical hobbies when the temptation is great, but gives a just, full presentation of Paul's ethical ideas, while it is done with freshness and independence of treatment. The style is simple and clear and the attention is easily held.

A. T. Robertson.

II

PRACTICAL THEOLOGY.

The Social Will. Dissertation presented to the Faculty of the University of Michigan for the Degree of Doctor of Philosophy. By Edwin Andrew Hayden. The Review Publishing Co., Baltimore. 1909.

In this monograph the author has made a valuable contribution to social psychology. His account of the growth and organization of mental systems in individuals and of the wider collective organization of these individual systems into the more complex mental system of society is very satisfactory for the most part. The discussion shows clear analysis and a comprehensive grasp. The only serious defect apparent to this review-

er is that the author seems to think of society as constituting a personality. "At the same time," he says, "the desires and volitions of the various social groups are subordinated to a still higher psychic unity, the personality of society". It is perfectly true that society is a psychic unity as in the individual personality, but it is a very different sort of a psychic unity; and to speak of "the personality of society" indicates either lack of clearness in the thought or a careless use of a term which is already sufficiently vague in meaning and which applied to society, is emptied of all specific content.

But with this one qualification the treatise can be commended as one able and illuminating study of the psychological side of sociology.

C. S. Gardner.

The Dualism of Fact and Idea in its Social Implications. By Ernest Lynn Talbert. The University of Chicago Press. Chicago. 1910.

This is number two of the series of "Philosophic Studies issued under the direction of the Department of Philosophy of the University of Chicago". It begins with a statement of the "characteristics of Functional Logic", as set forth in Dewey's "Studies in Logical Theory". Thinking is a reconstructive process. It is called forth by an objective situation which involves maladaptation and strain; is occasioned by the failure or inadequacy of the habitual response. Thence begins the reconstructive process of thought. Within this reconstructive process arises the dualism between "fact, the given, the data and idea, the tentative meaning". Through the process both the "fact" and the "idea" undergo modification and the problematic situation is reconstructed and harmonious adjustment effected.

The author then proceeds to analyze and compare the systems of Hazel and Marx from the standpoint of this logical theory. Hazel hypostatized the idea and represented the process of the universe as the evolution of the Idea. Marx hypostatized the "act" and represented the social process as the evolution of economic forces. Both philosophers used the

same logical method and each fashioned an untenable system, because each abstracted and made absolute one term of the fact-idea relation. The criticism of the two systems from this standpoint is actually and satisfactorily worked out. The author devotes most of his attention to the socialistic theory of Marx and points out how the socialists have receded from several of his most characteristic positions. In the conclusion it is maintained that modern sociology attempts the analysis and synthesis of social phenomena by a method that accords with the principles of the functional logic.

This thesis is a very interesting bit of philosophical writing.

C. S. Gardner.

Responsibility for Crime. An Investigation of the Nature and Causes of Crime and a Means of its Prevention. By Phillip A. Parsons, Ph.D., sometime Fellow of the Bureau of Social Research, New York School of Philanthrophy. Columbia University. Longmans, Green & Co., Agents, New York. 1909.

The author definitely places responsibility for crime upon society and not upon the criminal. The criminal does not even share in the responsibility. But he nowhere gives a definition of "responsibility". He relieves the criminal of responsibility on the ground that his will is not free, that he is the product of hereditary and environmental forces. But are normal persons free, and is the society which they constitute free? The author does not specifically state, but leaves us to infer that he does not regard any will as free. In what sense is society "responsible" for crime while the criminals are not? When the author touches the fundamental questions involved in his thesis he becomes dogmatic in statement and cloudy in thought.

There are evidences that the author has not passed the "green stage" in his scientific culture. This is shown in his treatment of religion particularly, and otherwise.

He favors the abolition of the Jury, or the limitation of its function strictly to the determination of questions of fact, and would have a company of expert psychologists determine what should be done with the prisoner. Society should cease to

"punish" prisoners and the sole motives that should determine their treatment should be the protection of society, the reparation of damages done to the victim, so far as that is possible, and the imprisonment of the criminal so far as that can be effected. Segregation, the prevention of propagation, education—these are the leading features of the policy he proposes in the treatment of criminals.

As we see it the book is a defective and generally unsatisfactory treatment of the subject. The fault we find with it is not that it is scientific, but that it is not scientific enough. And yet there is much in it that is illuminating and suggestive, and it is well worth reading. "It is the author's ambition to enlarge upon the present text in a still more popular and comprehensive form at some future time." Perhaps when that is done some of its faults will be removed.

C. S. Gardner.

Social Reform and the Reformation. By Jacob Salwgn Schapiro, Ph.D., Tutor in History, College of the City of New York. Columbia University. Longmans, Green & Co., Agents, N. Y. 1909.

"The aim of this work is to present some of the neglected economic aspects of the Lutheran Revolt." The author does not go to the extreme, to which some writers go, of explaining the religious reformation as an effect of the economic changes, though he comes dangerously near to it in the following sentences: "The fact that a new set of doctrines developed with a changed relation between the church and the state was mainly due to the stubbornness of the church. It refused to adjust itself to the new environment". This tendency to a one-sided interpretation of the facts is a natural reaction from the equally one-sided treatment of the religious movement which fails to grasp it as a most important and significant phase of a general movement which included both the religious and economic factors of life.

This treatise brings out clearly and forcibly the profound changes that were taking place in the economic life of the German people in the sixteenth century, in the building up of great trade monopolies; in the absorption of the common lands by the princes, both civil and ecclesiastical, which was accomplished largely by the stubstitution of Roman law for the ancient legal customs and ideals of the Germans: and in the changed civil and economic status of the lower orders of society. The Peasant's revolt justified itself on the basis of the religious idea promulgated in the Reformation. Against this Luther protested energetically and even vituperatively, as was his wont, because he evidently did not understand the social implications of his own message nor perceive the relation of the movement he was leading to the general movements of the time—a failure which many religious leaders besides Luther have been guilty of. Altogether, the volume is a most interesting study of the social significance of religious movements. The parallelism between the age of the Reformation and our age, both in its religious and economic aspects, is most striking. The study of this book would be of value to every religious leader of the present day.

C. S. Gardner.

Divorce. A Study in Social Causation. By James P. Sichtenberger, Ph.D., Assistant Professor of Sociology, University of Pennsylvania. Columbia University Press, New York. 1910.

The author has made a thorough-going study of this very important phenomenon of our present-day social life and has given us an illuminating and, in many respects, helpful discussion of the causes and significance of the remarkable increase in the divorce rate. His point of view and method are of course strictly scientific. He gives a good survey of the history of divorce and divorce legislation, both civil and ecclesiastical, with analysis of the statistics of divorce which will prove valuable to those who have not the time nor the inclination to work through the mass of government reports on the subject.

He finds the causes of the general and steady rise of the

divorce rate in the profound changes in the economic life of recent times; in the movement for general social liberation—especially the change effected in the status of women; in the growth of religious liberalism and the weakening of external religious authority; in the development of new standards of sexual morality, especially the increasing insistence upon the same standard of sexual morality for man and woman. The causes are thus seen to lie in the most fundamental movements and tendencies of the age, which accounts for the fact that the divorce rate has steadily risen in the face of the increasing stringency in legislation and the emphatic opposition of the religious organizations.

In his forward look the author is optimistic. The present evils are incidents of a period of remarkably rapid and profound social changes, but on the whole changes toward a higher state of society. The family institution will not be destroyed, but will come forth from the ordeal more firmly established, modified in its structure but more ethical in character, more nearly conformed to the teaching of Jesus, whose "ideal is clear, and toward it has been the whole trend of social evolution".

Ministers generally should read this book, for notwithstanding the difference between the author's point of view and theirs it would help them to a larger understanding of one of the most serious practical problems of our time.

C. S. Gardner.

Die Heilsarmee (The Salvation Army) ihre Geschichte und ihr Wesen von D. Th. Kolde ord. Prof. der Kirchengeschichte in Erlangen. Zweite, sehr vermehrte Auflage. A. Deichert'sche Verlagsbuchhandlung Nachf. Leipzig. 1899. Pages 204.

The Salvation Army deserves the careful study of all men who care for the salvation and uplift of men, especially those now wrecked and sunken in sin and vileness. The work which it has done and is now doing is great and blessed. And yet no satisfactory account of its history and its methods and aims has appeared in English, though it arose in England and has

rendered its greatest service among English speaking peoples. As usual this work had to wait for a German.

The present work brings the history down to 1898, and to that point it is quite full and satisfactory. The treatment of the methods of the army is not always sympathetic, as was to be expected, perhaps, from a German professor, but the recognition of the great work it has done is generous and the presentation of all phases of its life and work full and thorough. The written sources have been carefully studied, and there has been much direct personal study of and contact with the army at work. The book is indispensable to those who would know the history and work of The Salvation Army.

W. J. McGlothlin.

III.

PHILOSOPHY AND RELIGION.

Knowledge, Life and Reality. An Essay in Systematic Philosophy. By George Trumbull Ladd, LL.D., New York. Dodd, Mead & Company. 1909. 538 pages.

In this work Prof. Ladd deals "with the validity of human knowledge, the ideals of human life and the ultimate nature of reality". It is more than a philosophical treatise for it is also a contribution to the culture of the spiritual life and it is this aspect of the book that I would emphasize. The author's wide experience both as a teacher and writer renders him peculiarly fitted to be a real help to those who are passing through those critical stages of personal development in which doubts arise, mingled with difficulties concerning the problems of the religious life. Professor Ladd has gathered together in this volume the results of his investigations which have found a more elaborate expression in his other works, especially in "A Theory of Reality", "Philosophy of Knowledge", "The Philosophy of Conduct" and "The Philosophy of Religion". In three of the chapters, the author treats of aesthetics more fully than else-

where, discussing the "Aesthetical Consciousness", "The Arts—their Classification and Nature"; and "The Spirit of Beauty".

Professor Ladd's general position is so well known that it is not necessary to attempt a detailed statement of the contents of the work under consideration. Beginning with an explanation of the conception, problems and method of philosophy, the author shows both the necessity and the function of philosophy in the intellectual life. Then follows a treatment of the philosophy of knowledge in its phychological, logical and metaphysical aspects. The process of knowledge is analytic and synthetic in its nature and cannot be satisfactorily understood without the recognition of an active self that in itself certainly knows reality in its acts of judgment, and this reality can only be thought of finally as *the Self* expressed in the world-order. Just how this "trans-subjective" aspect of ideas is to be understood need not be presented in detail. Perhaps at this point Professor Ladd would not receive the approval of those who are the advocates of the "functional" theory of knowledge, not to mention others. But in his view of the "teleological" nature of knowledge, Professor Ladd recognizes an important principle without being a pragmatist, a principle, too, which the pragmatist is inclined to regard as his own peculiar possession. It is, however, my desire not to enter upon comparisons with other writers but to emphasize those features of Dr. Ladd's book which are of importance in view of the purpose which the author intends it to accomplish.

The general principle of Dr. Ladd's system appears in his "Philosophy of Knowledge", the crucial problem of all philosophy. The remaining portions of the book show how the aesthetic, ethical and religious ideals unite with Knowledge to be our many-sided apprehension and experience of that larger self called in philosophical language the World-Ground, the Absolute; and in the language of religious experience, God. We ourselves, certain of our own reality, know in the various forms of our knowledge and apprehend in our aesthetic, moral and religious experience, the divine Life and Person. Especially is

the moral ideal enlarged and deepened and the moral motive strengthened by viewing the moral law as the expression of the divine Personality. Thus morality finds its completion in the religious moral experience.

Enough has been said to indicate that "Knowledge, Life and Reality" is a work fitted by reason of its rich and varied content, its spirit and purpose, to be particularly helpful to theological and philosophical students as well as to those in the active ministry. It deserves to be widely read.

JAMES TEN BROEKE.

Philosophy and Religion. Six Lectures delivered at Cambridge. By Hastings Rashdall D. Litt. (Oxon.), D.C.L. Duetin, Fellow of the British Academy, Fellow and Tutor of New College, Oxford. New York, 1910. Charles Scribner's Sons. xvi+189 pages. 75 cents net.

This is an eminently worthy volume in the *"Studies in Theology"* series of handbooks. It is not designed for philosophers, does not aim to be a contribution to the metaphysic of religion, nor seek to be novel or revolutionary. The lectures were intended "as aids to educated men desirous of thinking out for themselves a reasonable basis for personal religion".

The purpose is progressively to proceed from first principles to a definite apprehension of Christianity as the absolute religion. The author is frankly an Idealist and states his positions and reasons for them with remarkable clearness. Mind may be, while matter cannot be, the explanation of the world; one universal cause, personal God, is the rational position and is morally supported by the developed and developing moral consciousness; there are "difficulties and objections" to be frankly dealt with; revelation, rightly conceived lies at the base of religion and particularly of Christianity; Christianity is not dependent upon miracles nor history but the historical basis cannot be ignored. Such is the course of thought in the lectures. The author's dealing with the deity of Jesus and the doctrine of the Trinity is uncertain and indefinite.

The work makes a splendid handbook for the average educated student of religion, for whom it is designed.

W. O. Carver.

The Development of Religion. A study in Autobiography and Social Psychology. By Irving King, Ph.D., State University of Iowa. New York. 1910. The Macmillan Company. xxiii+371 pages. $1.75 net.

This is a work of great learning and little logic. It undertakes to give a strictly scientific, inductive study of the development of religion, illustrated at every point with objective, concrete facts. Under this guise the author has actually presented a remarkable example of deductive reasoning, bristling in every paragraph with *a priorism,* exhibiting on every page logical *non sequitur,* and proceeding at every turn of the argument on pure assumption. It is only one illustration from hundreds that might be cited when the author with a naive unconsciousness of his method says (p. 99) "we now turn to seek specific illustrations of our theory". Such is the method of the entire work, the promulgation of theories and diligent search through a very extensive fund of information for facts or supposed facts with which to illustrate the theories. And if we could allow the author's interpretations of the facts and also his applications it would be easy to subscribe to his theories.

Some of the assumptions of the work are: (1) A science of religion must be exclusive and inclusive, admitting the existence of nothing not included in its *formulae.* "A scientific statement has no meaning except within a closed system of definite relations". Hence a scientific "treatment can *with perfect consistence ignore all supersensible elements* [italic mine] and insist that its statement is or can be made absolutely as *complete* [author's italics] as that made by the physicist or by the psychologist who deals with ordinary experience". (2) No object, or objective reality in religion has any place in *such* a study as this. "Thus, the highest religious concept, that of the deity, is an expression of personal attitude rather than a statement of an existence of some sort which may reveal itself

by various interpolations within the natural order of phenomena. (3) All religious experiences, original and evolved, are psychological reactions in the nature of specific evaluations of phenomena arising in the social consciousness. Man is not essentially religious and no supernatural source or function for religious experience can be allowed, since this would vitiate the completeness and exclusiveness of the science of religion. Upon these assumptions and others like them the author gives us a very learned treatise on the history of the evolution of religion, including the genesis of the religious attitude, the origin of religious practices, the making of concepts of deity, relations of religion to morality, etc.

W. O. Carver.

Science and Religion in Contemporary Philosophy. By Emile Boutroux, member of the French Institute, Professor of Modern Philosophy in the University of Paris. Translated by Jonathan Nield. London. 1909. Duckworth and Co. xi+400 pages. 8 shillings net.

Here is richness. In a delightfully lucid French style and with keen spiritual insight, which the translator has been able remarkably to preserve, the author gives a highly suggestive and helpful discussion of the antagonism between Science and Religion in modern thought. He explains that antagonism and then analyzes it, tracing it back to the nature of the scientific spirit and of the religious spirit. He then seeks to show that Religion has its place and function, which are to be recognized in their supreme importance. Howbeit, the conflict between Science and Religion can never be wholly solved on account of the essentially and exclusively physical element in the scietific attitude.

The necessary incompleteness of Science in itself is finely brought out. If its necessary assumptions, bond in faith, had been presented, one thinks the work would have gained somewhat.

W. O. Carver.

The Bible in Baria. By Rev. John Takle, Dunedin, New Zealand. 1910. New Zealand Baptist Missionary Society. 86 pages. Paper.

An interesting account of conditions and of the work of the New Zealand Baptist Missionary Society in a section of East Bengal, with numerous photograph illustrations and a map.

W. O. CARVER.

Ventures Among the Arabs in Desert, Tent and Town. Thirteen Years of Pioneer Missionary Life with the Ishmaelites of Moab, Edom, and Arabia. By Archibald Forder, late of Kerak, Moab. Fourth Thousand. New York. 1909. Gospel Publishing House. Pages xii+292. Numerous illustrations and a map.

The author has been an independent missionary in Moab and beyond in Arabia, where he has had many experiences and adventures, interesting and exciting, instructive and entertaining. These he has set down for us in the plain, open manner of a man untrained in literature, but instructed by observation and reflection. The book is full of human interest and of much information about Arabia. The author is vouched for by the distinguished American Consul at Jerusalem, the Hon. Selah Merrell. He hopes to elicit greater interest in missions to Arabia.

W. O. CARVER.

IV.

MISCELLANEOUS.

The Laws of Friendship. By Henry C. King. The Macmillan Co. New York. 1909. Pages 159.

The materials of this book were first delivered in a series of lectures at Haverford College. The theme was peculiarly appropriate to the audience of Quakers or "Friends" who heard the lectures, but is of no less importance to others. Long ago

Dr. Trumbull showed us that friendship is the master passion, but he did not exhaust the beauties and significance of the subject. By his spiritual intuitions his apt illustrations and genuine human sympathy, Dr. King glorifies a subject like this. It enables him to speak out his inner self. He believes that the laws which make human friendships possible and enduring, apply to the proper relations between God and men. This relation is of the nature of a friendship, and can be strengthened, deepened or blighted as human friendships may. The value of genuine friendship is inestimable. It costs, but ennobles, elevates, transforms. May the book broaden and deepen this Master Passion.

W. J. McGLOTHLIN.

A Certain Rich Man. By William Allen White. The Macmillan Co., New York. Pages 434. Price $1.50.

It is not often that a novel deserves mention in these columns, but this one does; not because it is a good story, but because it is a penetrating study of the economic and political conditions of our country and is frankly and evangelically religious, it is mentioned here. It is an inspiring exposure of the unscrupulous rapacity of the get-rich-quick, a frank acknowledgment of the improvement effected by recent federal legislation and prosecutions, and by a genuine evangelical conversion of the heartless, unscrupulous promoter. He had gathered into his hands enormous power and riches and wrecked many lives, but when Jesus came into his life it was all gradually changed. Happiness returned, the evil was undone as far as possible and the remainder of life was spent in doing good. It is to be hoped that this powerful novel is the forerunner of others that shall frankly take the Biblical position in religion.

W. J. McGLOTHLIN.

What Have the Greeks Done For Modern Civilization? The Lowell Lectures of 1908-9. By John P. Mahaffy, of Trinity College, Dublin. G. P. Putnam's Sons, New York. 1909. Pages 263.

Few modern men are more thoroughly imbued with the Greek spirit than is Prof. Mahaffy. His many books, especially

those concerning Alexander, the Ptolemies, the Silver Age of Greece, have made his name familiar all over the world. The present volume gives a general survey of the contribution of Greece to modern life in poetry, prose, architecture, sculpture, painting, music, grammar, logic, mathematics, medicine, politics, sociology, law, philosophy, theology. As will be seen, the book covers a wide range of topics. In spite of the general character of the work it is very interesting. Indeed, Prof. Mahaffy excels in generalizations of this kind. Sometimes he may overstrain a point in his enthusiasm for Greek studies, but certainly I shall not charge him with undue zeal in such a cause. The tide has run against Greek all too long. Something of a reaction will come some day. This book will help in that matter as well as in giving men a truer idea of our debt to Greece. It is a noble tribute to the mother of much of our culture. A. T. Robertson.

Introduction to the Natural History of Language. By T. G. Tucker, Litt.D., Professor of Classical Philology in the University of Melbourne. London. 1908. Blackie & Son, Old Baily. Pages 465.

Prof. Tucker is well known by his work on Athens. The present volume presents in admirable form the knowledge that is needed by one who wishes to study the subject of Comparative Philology. The world has at last found out that this is the only scientific way to study language. The subject at once takes on fresh interest and is lifted out of a narrow rut into relation with the history of the race. Dr. Tucker has not made his excellent treatise too technical, though scientific and accurate. It is readable, suggestive and helpful. He does not claim anything new so much, as a just presentation of the chief main facts of language. There are numerous diagrams to illustrate the mechanism of speech. Real work is done in Australia, if this is a sample. A. T. Robertson.

Scientific Living. By Laura N. Brown. The Health Culture Co., New York. 1909. Pages 284. 12-mo. Extra cloth. Price $1.00 net.

The sub-title here also is suggestive: "The New Domestic

Science; Cooking to Simplify Living and Retain the Pure Elements of Food." The author seems to have more than a theoretic knowledge of what she teaches. The burden of her message is that in the ordinary processes of cooking the organic elements become inorganic and food values are destroyed. This dietetic idea, she argues, when generally known and made practical will restore racial vigor as nothing else can, free housekeepers from the slavery of the cooking-stove and become a large factor in the solution of the servant problem. She informs and arouses, but she does more; she makes practical demonstration of the new way; she furnishes food tables, recipes and *menus* which will be helpful, not only to housekeepers, but also to all others interested in getting the most of benefit and enjoyment out of the daily meals. The book is scientific, but it is more—it is thoroughly sensible and enlightening; in no sense cranky or faddish, but eminently understandable and usable. One preacher and his wife can say this much for it in all good conscience.

GEO. B. EAGER.

The Promise of American Life. By Herbert Croly. The Macmillan Co., New York. 1909. Pages 468. Price $2.00 net.

We have here a series of papers on the conditions of American progress. They are suitable for all who are patriotic and anxious for the development of American citizenship. There are keen criticisms of Bryan and Roosevelt.

A. T. ROBERTSON.

Verses and Sonnets. Julia Stockton Dinsmore. Doubleday, Page & Co.

Hylas and Other Poems. Edwin Preston Dargan. Boston. Richard G. Badger. The Gorham Press.

What a pleasure it is, among the many books of verse, to receive two of such excellence. The first excels in finish; in nature, love and in pathos; the second is full of manly vigor and scholarly philosophy. One reveals a story of courage in loss; the other tells of love and victory.

ELLA B. ROBERTSON.

The Story of the American Merchant Marine. By John R. Spears, Author of "Story of the New England Whalers". Illustrated. The Macmillan Co., New York. 1910. Price $1.50 net.

It is one of the surprises of American history how the once mighty Merchant Marine of the United States has dwindled to such insignificant proportions. The coast-wise trade is very large. But Britain carries our trade to Europe and Japan to Asia. Perhaps the Panama Canal may cause a revival of interest in the subject. The present volume tells the whole story in a most intelligent and interesting fashion. The pictures of the various types of ships are most suggestive.

A. T. Robertson.

The Number of Man. The Climax of Civilization. By Philip Mauro, Counsellor-at-law. Author of "The World and Its God", "Man's Day", "Life In the World", etc. New York. 1909. Fleming H. Revell Co. Pages 359. Price $1.25 net.

What one will think of this work depends largely upon one's view of the plan and purpose of God's grace in the gospel in this age. Those who think of the redemptive forces as race wide and destined to uplift the whole of humanity will find little of comfort in the contentions of this work and will reject alike its presumptions, its interpretations of current history and its predictions concerning the future. There are those who look upon the current of divine grace as a narrow channel cutting its way through the unfriendly and unsystematic counterflow of the tide of this world. This little stream of salvation will finally flow out into the glory of full salvation while the most of humanity goes on its way in rebellious pride and sin to ruin in the fierce judgment of our righteous God. Those who hold this view will find here a bulwark of strong support.

Any one will find here a highly suggestive and searching study of the main currents of human thought and tendencies in our times. Scientific theory, philosophical speculation, political developments, commercial progress and religious ideas and movements; all are viewed and all found to tend to one

grand consummation of federated evil inviting certain and awful destruction.

The work takes its title from Rev. 13:18, and its basal idea is that the apocalytic picture of the beasts means to set forth the consummation of human history and progress in "the Man of Sin" who is to be a "superman" uniting in himself the religious and the political supremacy of the race in his time to be overthrown with a cataclysmic demonstration of the power of Christ. By elaborate studies it is pointed out that socialism, psychic phenomena studies, commercial consideration, religious exaltation of man in the religion of humanism and indeed, all the current movements of human thought and life are contributing to the rapid rise of a complete consolidation of human interests with the dominating idea of the divinity of humanity leading into idolatry and sacrilege that will complete the sum of iniquity. The role recommended to the few faithful believers is absolute separation from the course of this world. It would even seem that the faithful ought to go into asceticism but that is not recommended or even mentioned. The author has scant patience with democracy and questions the value of any discovery or development of the race from the day of Adam till now. All invention is inspired by and used for the end of the devil.

For those who can accept the author's premises this is the most scholarly and comprehensive work they are likely to find. Any student of current tendencies will find here an able and incisive analysis of present-day movements.

W. O. Carver.

Christianity at the Cross Roads. By George Tyrrell, Author of "Lex Credendi", etc. Second Impression. Longmans, Green & Co. New York. 1910. Pages 282.

Father Tyrrell was the leader of the English "Modernists", and died under the ban of his church. The manuscript of the present work, nearly complete when death overtook him, was published by his friends. It is a truly remarkable book, revealing the pathos and tragedy in the situation of the "Modernists" perhaps as no other book. Shaken to the depths by the ideas

that ferment in the modern world, disowned and anathematized by his church, feeling after a new basis for his faith, the position of the thoughtful scholar is truly pitiable.

The title of the book arrests attention by its suggestion of a crisis in the very history of Christianity itself. And for this reason it was chosen. The author believes that Catholic Christianity is on the whole truer to its divine original and more worthy of support than any other, and yet, he boldly declares that "Catholic Christianity cannot live much longer on the old lines; that it has already reached a stone wall which it must surmount unless it be content to dwindle away as it is even now doing" (p. xx). He regards Catholicism as "a rapidly dying church" (p. 280). Such sentiments are frequently expressed. Nor does he have any hope that the hierarchy will do anything to save it, devoted as it is to the exploitation of the church for its own selfish ends. "The Roman Catholic Religion still lives in the grip of the hawk." (p. 219). "Will the Roman bureaucracy, that exploits even the papacy, ever sign their revenues and their ascendency? Modernists do not believe it for a moment. Their whole hope is in the irresistible tide of truth and knowledge, which must at last surround and overmount the barriers of ignorance, buttressed up by untruthfulness." (p. 280). Truly a forlorn hope! It is impossible to see how the Catholic church could do otherwise than expel the modernists, for to accept their views would be to disintegrate and cease to exist. To look for the church to do this willingly would be to expect more than our knowledge of human nature warrants. Tyrrell had been deeply affected by Biblical criticism, by science, history and the comparative study of religions, and from all these sources he had drawn ideas not compatible with the Catholic church as it is. Its government he charges with tyranny, its doctrines he sublimates, its universality he repudiates.

And yet he regards himself a Catholic. He spurns the possibility of union with Protestants. Indeed a large part of the book is devoted to a vigorous polemic against liberal Protestantism of the German type. He conclusively shows that their

positions are not only not in accord with the Scriptures, but are directly contradicted by any fair interpretation of the probabilities and the available sources. The Christ of criticism, the so-called "historic Christ" which advanced German criticism essays to give us never existed. That Christ is a figment of the over-critical imagination. The real Christ was no mere teacher, no mere moralist; it was this personality that gripped and mastered men; the Christ, not merely the truth he taught. At the same time his own views of the person of the Christ, of His historic work and suffering, of the apocalyptic elements in the gospels would not be acceptable to conservative Christians of any name. His attitude toward conservative Protestantism he nowhere defines.

Tyrrell was a keen and penetrating thinker; more effective in destructive than constructive work. His style was clear, beautiful and vibrant with the vitality of thought and suffering. This book is a thought-producing work, and presents the situation of Modernism better than any other book with which the reviewer is acquainted.

W. J. McGlothlin.

Along the Trail of the Friendly Years. By William E. Hatcher LL.D., L. H. D., Author of "John Jasper". New York. 1910. Fleming H. Revell Company. 359 pages. Price $1.50.

The title of this book proclaims the optimist. It is a remarkable life story. It is not an autobiography, for there is no attempt to tell the full story of the author's life. The men and women, the forces and influences that have contributed to the formation of the character of the man and to his work come before the reader in the natural and engaging manner in which they played their parts. Dr. Hatcher seems always telling you of others; and what eloquent and courtly tribute he does pay to the friends who have made friendly the years of his pilgrimage. He himself plays an unobtrusive part on the surface of the pages, but all the more truly and fully does his remarkable personality and unusual labors show forth. Dr. Hatcher is widely known as a writer with a mastery of word painting, superior

power in characterization and inexhaustible humor. These qualities are at the full in this volume, while equally evident are his homely philosophy and the gentle tenderness of the deepest heart experiences. There is no autobiography like it, although that of Marion Harland is somewhat similar but not nearly so great. There is entertainment of the best kind, teaching on the most effective lines, religious help in unusual degree.

As you read you will laugh and weep, you will wonder and admire, you will turn away from evil and follow after good, you will take courage and go forward with good cheer. This work has the qualities that should make it a classic in religion and in literature.

W. O. Carver.

The Economy of Human Life. From an English Copy of 1765. Revised and Published by Clifford Anderson Owens, DeLand, Fla. 1910. 144 pages. Buff leather; decorated heavy paper. $1.00.

The reviser-publisher set about his task under the impression that he had a translation of an ancient Indian manuscript discovered in Thibet and rendered into English by a certian "English Gentleman residing at(!) China" for the benefit of his friend, "the Earl of————". Fortunately before publication the reviser was disillusioned on this point and relegated to an "Appendix," the "Introductory Letter" from the "English Gentleman" to the noble "Earl," while a letter from Mr. A. W. K. Miller of the British Museum finds place in the Preface to explain the English origin of the work. It is a remarkable production, "a wonderful book", the reviser says. It is a book of proverbs touching the various relations, duties, sins and virtues of man. They are cast in the forms of Bible proverbs, of which they are frequently paraphrases or modifications. The biblical books of Psalms, Job, Proverbs are largely drawn on, as also the New Testament in less measure. Still there is no effort to set forth distinctively Christian ethics. The ethics are rather Stoic than Christian. The standard of excellence in literary form and in moral dignity is greater than any other set of

non-biblical proverbs known to this reviewer. Those who undertake to write proverbs usually produce a great deal of rubbish, but this author has given only high-grade material, much of it is not appreciably inferior to the average attributed to Solomon.

Our editor and publisher has done very fine work in the classification, mechanical arrangement and execution and so offers us a beautiful little book that may well adorn our center-tables.

W. O. Carver.

Religion. Its Place and Power. By H. Montague Dale, M.A., B.D., Vicar of Christ Church, Summerfield, Birmingham. London. 1910. H. R. Allenson. 226 pages. 3 shillings 6 pence.

This is an unusual work. The writer speaks in his preface as an "adventurer in search of truth," but in all the course of his discussion as a man of settled convictions. The book is a systematic attempt to show the place of religion in the nature and development of man. There is little attempt at originality, but rather a professed attempt to present in orderly arrangement the opinions and conclusions of such authorities in the study of religion as have reached conclusions acceptable to this author. More than half the volume consists of quotations from such authorities. These quotations are well selected and well arranged into a progressive argument. The author accepts quite fully the principles of evolution, but contends that God must be the *rationale* of evolution and particularly of religion. He goes quite too far in accepting some theories of evolution; particularly is the chapter on "Religion and Social Evolution" fanciful and contains much nonsense. In the main the premises are sound and the reasoning logical and convincing. The "Definition of Religion" is admirably treated. The prevalence, progress and power of religion in all the life of humanity come into review and for beginners in the study the work would prove very valuable.

W. O. Carver.

Was Jesus the Christ? By William Frederick, author of "Three Prophetic Days or Sunday the Christian Sabbath", Clyde, O. 1910. Wm. Frederick & Son. 125 pp. Paper. 25 cents.

The position of this work is that Jesus' body was in the grave three full days and nights; crucified Wednesday, April 14, A.D., 30; rose Saturday, April 17. The days came the same at the time of the exodus. If Jesus exactly corresponded to the Passover type and exactly fulfilled the illustration from Jonah, then He was the Christ. Otherwise the Christ has not come.

Having staked everything on this literal exactness our author proceeds with great skill and much dogmatic earnestness to make out his case. His argument is well worthy of consideration, however little one may think of his proposition.

W. O. Carver.

Ten Years in Texas. By J. B. Gambrell, Dallas, Texas. 1910. The Baptist Standard Publishing Company. 313 pages. $1.00.

Among Baptists in Texas Dr. Gambrell is "The Great Commoner," the marvelous leader, the shrewd philosopher, the kindly, genial friend. He went to Texas at an opportune moment and his service there has been blessed by God in extraordinary measure. In these "ten years in Texas" he has crowded achievements which alone would make up a splendid life of service. He and Texas were well matched and each has contributed to make the other great. In the midst of strenuous conflicts and leading gigantic undertakings his homely philosophy, his un-altering faith in God, his simple confidence in and clear insight into the principles of religious democracy, his unfailing humor and his remarkable facility of verbal expression have combined in the leader born for his time in the eternal providence of God. All these qualities Dr. Gambrell has through this period of service expressed in numerous articles published mainly in *The Baptist Standard* and *The Missionary Worker.* The most characteristic and valuable of thes articles are now gathered together in this unique volume, with which an in-

troductory chapter and a brief article by Dr. B. H. Carroll are included. There is no system or order in the arrangement of articles. The work is extensively illustrated with crude, but expressive cartoons. All in all it is a very unusual, a very entertaining and a very useful book.

W. O. Carver.

Fair America. The Romantic History of Opportunity, Achievement and Liberty. By Katharine R. Crowell. Hodder & Stoughton (George H. Doran Co.), New York. 1910. Price $2.00 net.

This is meant to be a children's book, but I venture to say that many grown people will learn more about America in its expansion than ever known. The maps are pictures and the narrative is really thrilling. Old folks will be found reading it on the sly.

A. T. Robertson.

Oberammergau. By Josephine Helena Short. Illustrated. T. Y. Crowell & Co., New York. 1910. Price $1.00 net.

All have heard of Oberammergau, many have gone to see this wonderful drama; most people cannot go. This little book furnishes a sympathetic picture of the life of the village as well as a resumé of the drama. It is well done.

A. T. Robertson.

The Girl From Vermont. The Story of a Vacation School Teacher. By Marshall Saunders. The Griffith & Rowland Press. Philadelphia. $1.25 net.

This is a book with a purpose, and if the story were even approximately as excellent as the author's motive in writing it, we could have for it nothing but praise.

The quotation on the title-page:

"How long they say, how long, O cruel nation,
Will you stand to move the world on a child's heart;
Stifle down with a mailed heel its palpitation
And tread onward to your throne amid the mart?"

And the dedication "to my Esteemed Fellow-workers in the National Child Labor Committee and the National Playground Association of America"; and the Prologue comprising valuable information and some statistics concerning the Playground Movement, predispose the reader to an enthusiastic reception of the story. The perusal of a very few pages suffices to kill this enthusiasm and convinces one that the story does not measure up to its subject. Those who continue to follow a forlorn hope to the last page will be conscious of regret that the author's effort in the interest of so commendable an enterprise did not take some other form than that of a story lacking in the principal elements of successful fiction.

A. T. GARDNER.

Great Epochs of Sacred History and the Shadows They Cast. By James M. Gray, Dean of the Moody Bible Institute, Chicago. The Bible Institute Colportage Association, Chicago. 1910.

Dr. Gray has delivered these popular lectures on the first ten chapters of Genesis to audiences in Edinburgh, New York, etc. They are fresh, readable and practical. The book opposes evolution, but admits that man may be older than Usher's Chronology allows. The writer is a firm believer in the Bible and draws many helpful lessons for men and women to-day.

A. T. ROBERTSON.

A Primer of the Gothic Language. Containing the Gospel of St. Mark. Selections from the other Gospels and the Second Epistle to Timothy. With Grammar, Notes and Glossary. By Joseph Wright, M.A., Ph.D., D. C. L., Deputy Professor of Comparative Philology in the University of Oxford. Editor of the English Dialect Dictionary. Clarendon Press, Oxford, England; Oxford University Press, New York. Second Edition. Pages 286.

The student of language, especially of the English tongue, finds much of interest in the Gothic. The interest is both syntactical (cf. genitive *dag-is,* day) and etymological (cf. *gens,* woman, our queen). I find keen delight in the book, and I believe that other students will also.

A. T. ROBERTSON.

The Ether of Space. By Sir Oliver Lodge, F. R. S. Harper & Bros. New York. 1909. Pages 167. Price 2s 6d.

In brief compass Sir Oliver Lodge gives a lucid and popular, though necesssarily technical, treatment of a most difficult and interesting subject. According to this volume ether is everywhere and matter is made from ether. Electrons differ from ether as a knot does from the string. One is bound to admit that ether still seems largely hypothesis, though a probable hypothesis. But the subject has much interest.

A. T. Robertson.

Letters of a Physician to his Daughter on the Great Black Plague. By F. A. Rupp, M. D. The Vir Publishing Co. 1910. Pages 96. Price 50 cents.

It really would seem that this publishing house had about covered the field of "self and sex" studies, but they continue to produce works dealing with the subject. This little volume deals especially with the dangers to matrimony from venereal diseases and the discussion is as clean and modest as such a discussion could be. The information and warning of the book, however, ought to be addressed to parents and to young men rather than to young women, for with them and not the young women rests the possibility of correcting the awful evil. It is impossible to believe that the author actually addressed these letters to his daughters primarily. He obviously had in mind the public. He may have sent them to the daughters. The showing is very horrible and very convincing. The moral iniquity involved should have more emphasis along with the awful physical ills.

W. O. Carver.

A Modern Chronicle. By Winston Churchill. Author of "Richard Carvel", "The Crisis", "Mr. Crewe's Career", etc. Illustrated by J. H. Gardner Soper. New York. 1910. The Macmillan Cmpany. Pages 530. Price $1.50.

This Chronicle might have been called "Lights on High Society", or "A Study in Heredity and the Corrective Influence of the Proper Rearing and Environment in Childhood", or

"The Power of Love as Found in Peter Erwin", or "The Life of Honora Leffingwell". In the case of the heroine we have a critical analysis of her character and its development. This is a strong book—many think Mr. Churchill's most powerful—and it ought to exercise a wholesome influence over the evils of what is called high society. It is a contribution, indirectly, to the study of divorce.

ALICE S. CARVER.

Go-to-Bed Stories. By Lettice Bell. Author of "Tabernacle Talks with Little People", etc., etc. New York. Gospel Publishing House. Pages 170.

These stories are partly from the Bible and follow very closely the Bible accounts, but with a directness and startling interest that give them the most living charm. Scripture references are given freely in foot-notes. Other stories are of events in various lands, all of keen interest for the child. The paper, the illustrations and the whole appearance make this a very delightful volume. The stories are good for the go-to-bed hour only provided you do not want the children to go to sleep.

W. O. CARVER.

The Roman Assemblies From their Origin to the End of the Republic.. By George Willis Botsford, Professor of History in Columbia University, Author, etc. New York. The Macmillan Co. 1909. Pages 521. Price $4.00 net.

In recent years there has been an enormous output of literature dealing with the various phases of Roman history. Special attention has been given to the institutions and customs of the Roman people—civil, social, economic, religious and legal. The present work is an excellent example of these studies in particular phases of Roman life. The author is already well known from other works on Greek and Roman history and institutions.

The present work he divides into two parts. Part I is on the "Elements of the Comitial Constitution", in which he treats of the *populus* and its earliest tribal divisions; its earliest social composition, the thirty-five tribes, the centuries and the classes and the political use of the auspices. Part II deals with

various kinds of assemblies, their functions and the history of legislation through these assemblies down to the beginning of the empire. The author declares that "this volume is the first to offer in monographic form a detailed treatment of the popular assemblies of ancient Rome" and "has required patient labor extending through many years", for "the known sources and practically all the modern authorities have been utilized", VII. One can readily believe this statement for the foot notes furnish a mass of detailed reference to sources and modern authorities. Naturally, most of the questions here dealt with have been treated in other works, but the author feels that recent progress, and particularly a certain reaction against Niebuhr and Mommsen justify the work. And besides, his own fresh studies with open mind have brought him to new views not found in other books. In particular he departs widely from Mommsen at many points.

The work is very learned and technical; difficult reading for any but those well acquainted with Roman history and the Latin language. Naturally, a great many questions raised can be settled only by conjecture, owing to the meagerness or lateness of the sources. But for a study of preimperial Roman legislation it is indispensable. No other work with which the reviewer is acquainted has gathered up existing materials as this author has done. The bibliography is practically exhaustive and forms a valuable feature of the work.

W. J. McGlothlin.

The Second Things of Life. By James Moffatt, B.D., D.D. Hodder & Stoughton (Geo. H. Doran Co.), New York. Pages 144. Price 50 cents net.

This is one of the "Little Books on Religion" edited by Sir W. Robertson Nicoll, D.D. Dr. Moffat has real spiritual insight and a fine literary quality that come out well in this charming booklet. There is much of cheer for the troubled and the stumbling also in his words. The subjects are "The Second Chance", "The Second Blow", "The Second Thought",

"The Second Wave", "The Second Place", "The Second Watch". The book is brimful of suggestions.

A. T. Robertson.

Rev. Morgan John Rhys: "The Welsh Baptist Hero of Civil and Religious Liberty of the Eighteenth Century". By John T. Griffith, D.D. Carmarthen, Wales. W. M. Graves & Son. Second Edition. 1910. Pages 278.

The first edition appeared in 1899. It is good to know that another edition is called for. Dr. Griffith long lived in Pennsylvania. The book is full of information about Welsh Baptists and their influence on America. Dr. Griffith knows both countries well. Pres. Rush Rhees, of Rochester University, is a descendant of Morgan John Rhys. The book is largely in the form of diary and gives a vivid picture of life in the eighteenth century. There are various pictures of members of the Rhys family. The book is well done.

A. T. Robertson.

VII 1910

The Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY.

Edited by THE FACULTY of the
SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

EDITORS:

E. Y. MULLINS, D.D., LL.D.,
Editor-in-Chief.

J. R. SAMPEY, D.D., LL.D. W. J. McGLOTHLIN, Ph.D., D.D.
A. T. ROBERTSON, D.D. W. O. CARVER, D.D.
GEO. B. EAGER, D.D., LL.D. C. S. GARDNER, D.D.
B. H. DE MENT, D.D.

Associate Editors:

REV. B. H. CARROLL, D.D., LL.D., Waco, Texas.
REV. D. F. ESTES, D.D., Hamilton, N. Y.
REV. J. H. Farmer, D.D., LL.D., Toronto, Canada.
REV. A. H. NEWMAN, D.D., LL.D., Waco, Texas.
REV. H. C. VEDDER, D.D., Upland, Pa.
REV. J. P. GREENE, D.D., Liberty, Mo.
REV. W. T. WHITLEY, A.M., Ph.D., Preston, England.

On editorial business address the Editor-in-Chief, Prof. E. Y. Mullins; on business matters the Business Manager, Prof. A. T. Robertson; with regard to books and reviews address the Review Editor, Prof. W. J. McGlothlin.

INDEX

INDEX TO ORIGINAL ARTICLES

JANUARY.

BRIEF HISTORY OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.
By Prof. John R. Sampey, D.D., LL.D., Louisville, Ky..... 3
THEOLOGICAL SEMINARIES AND TEACHER TRAINING
By Wilbur Fiske Tillett, D.D., LL.D., Nashville, Tenn..... 22
CALVINISM AND SOCIAL PROGRESS.
By Charles R. Hemphill, D.D., LL.D., Louisville, Ky..... 39
THE PREACHER AND THE STUDY OF SOCIOLOGY.
By Dean Shailer Mathews, Chicago, Ill..... 49
THE PRESENT STATUS OF THEOLOGICAL EDUCATION.
By George E. Horr, A.B., D.D., Newton Center, Mass..... 57
FIFTY YEARS OF PROGRESS IN CHURCH HISTORY.
By Albert Henry Newman, D.D., LL.D., Waco, Texas..... 65
THE PREACHER'S LEADERSHIP.
By Silvester Burnham, D.D., Hamilton, N. Y..... 80
THE SCHOLARLY ELEMENT IN THE MINISTER'S LIFE.
By Joseph Leeming Gilmour, B.A., D.D., Toronto, Can..... 90
FIFTY YEARS OF OLD TESTAMENT RESEARCH.
By Prof. W. Rogers, Ph.D., Litt.D., LL.D., Madison, N. J.....101
FIFTY YEARS OF NEW TESTAMENT RESEARCH.
By Wm. Park Armstrong, M.A., Princeton, N. J.....112
THE RISE AND PRESENT POSITION OF BIBLICAL THEOLOGY.
By Edward Bagby Pollard, Ph.D., D.D., Chester, Pa.....121
THE PRESENT OUTLOOK IN THEOLOGY.
By Augustus H. Strong, D.D., LL.D., Rochester, N. Y.....139
FIFTY YEARS OF PRACTICAL THEOLOGY.
By Arthur S. Hoyt, D.D., Auburn, N. Y.....151
SONNETS FOR THE SEMINARY JUBILEE.
By Ella Broadus Robertson, Louisville, Ky.....160
THE CONTRIBUTION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY TO THE THEOLOGICAL EDUCATION.
By E. Y. Mullins, D.D., Louisville, Ky.....162

APRIL.

JOHN CALVIN: EXPOSITOR AND DOGMATIST.
By Rev. Prof. H. R. Mackintosh, D.D., New College, Edinburgh 179
THE PREACHER'S USE OF LITERATURE.
By Prof. John Calvin Metcalf, M.A., Richmond College, Va...195
THE LEGAL STUDY OF THE PENTATEUCH.
By Harold M. Wiener, M.A., LL.B., London.....214
THE DIVINE AND HUMAN ATTITUDE TO PAIN.
By Rev. P. Gavan Duffy.....229

JULY.

THE FIRST CONFLICT ON THE DIVINITY OF CHRIST.
By Prof. J. A. Faulkner, D.D., Drew Theological Seminary...333
THE NEW EVANGELISTIC MOVEMENT IN THE GERMAN CHURCH.
By Franklin Johnson, D.D., LL.D., Professor in the University of Chicago.....345
THE PLACE OF THE RESURRECTION IN HISTORY.
By Rev. W. E. Henry, Parkersburg, W. Va.....356
THE VALUE OF CHRIST'S DEATH.
By A. E. Thomas, D.D., Berea, Ky.....368
THE SEVEN CHURCHES OF LONDON.
By W. T. Whitley, M.A., LL.D., Preston, England.....384
THE PAULICIAN CHURCHES.
By Rev. John T. Christian, D.D., Little Rock, Ark.....414
BOOK REVIEWS 434

OCTOBER.

ASPECTS OF THE THEOLOGIAN'S RELATION TO THE PROGRESS OF THEOLOGY.
By Professor John Benjamin Anderson B.D., Colgate Seminary.507
THE COLLEGIANTS OR RYNSBNRGERS OF HOLLAND.
By Champlin Burrage, Hon. M.A. (Brown University).....526
THE EMERGING ISSUE.
By Rufus W. Weaver, Th.D., D.D., Nashville, Tenn.....548
JESUS AND HIS ADVERSARIES.
By Rev. W. R. L. Smith, D.D., Richmond, Va.....566
THE PREACHER AND BIOLOGY.
By Professor J. L. Kesler, Ph.D., Baylor University.....575
SABATIER'S THEORY OF RELIGIOUS KNOWLEDGE.
By Rev. S. G. Woodrow, Aberdeen, Scotland.....596
BOOK REVIEWS 607

INDEX TO BOOK REVIEWS

Volume VII

Abbott, Lyman; The Temple....247
Abraham, Israel; Judaism....264
Addams, Jane; The Spirit of Youth and the City Streets....482
Aked, Charles F; The Lord's Prayer; Meaning and Message for To-day....480
Alexander, A. B. A.; The Ethics of St. Paul....617
Alexander, Gross; The Epistles to the Colossians and the Ephesians....293
Alumni Hartford Theological Seminary; Recent Christian Progress....310
Anderson Robert; A Doubter's Doubt About Sciences and Religion....439
Andrews. H. T.; The Apocryphal Book of the Old and New Testament....275
Appel H.; Kurzgefasste Kirchengeschichte für Studiereude....308
Arpee, Leon; The Armenian Awakening....315
Bachman, Philip; Der Zweite Brief an die Korinther-ansgelgt...294
Bacon, Benjamin W.; The Bible for Home and School....293
Bacon, B. W.; The Fourth Gospel in Research and Debate....449
Ballentine, R.; The Aristocracy of Grace....248
Batten Samuel Zane; The Christian State....323
Batsford, George Willis; The Roman Assemblies....643
Baron, David; The Shepherd of Israel and his Scattered Flock...613
Becker, C. H.; Christianity and Islam....470
Begbie, Harold; Twice-Born Men....252
Bell, Lettice; Go-To-Bed Series....643
Bentley, Arthur P.; The Process of Government....317
Bentwich, Norman; Philo-Judaen of Alexandria....610
Bontroux, Emile; Science and Religion in Contemporary Philosophy....628
Benzinger, Dr. I.; Wie wurden die Juden das volk des Gesetzes..492
Bertholet, D. Alfred; The Transmigration of Souls....470
Blakeslee, George H.; China and the Far East....468
Black, S. B.; Religions Ancient and Modern....271
Box, G. H.; The Book of Isaiah....303
Burrell, Arthur; The Shorter Bible....280
Breul, Karl; Teaching of Modern Foreign Languages and the Training of Teachers....485
Brewster, William Nesbit; A Modern Pentecost in South China..465
Brockington, A. Allen; Old Testament Miracles in the Light of the Gospels....447
Brown, Charles Reynolds; Faith and Health....478
Brown, Laura N.; Scientific Living....631
Burkitt, F. Crawford; The Earliest Sources for the Life of Jesus....449
Carter, C. Sydney; The English Church in the Seventeenth Century....306
Carus, Paul; Philosophy as a Science....267
Carus, Paul; The Pleroma....272

Chafer, Lewis Sperry; Satan....475
Cherrington, Ernest Hurst; the Anti-Saloon League Year Book..497
Churchill, Winston; A Modern Chronicle....642
Clow, W. M.; The Day of the Cross....247
Connolly, Margaret; Do It to a Finish....489
Crowell, Katherine R.; Fair America....640
Croly, Herbert; The Promise of American Life....632
Dale, H. Montague; Religion, Its Place and Power....638
Dargan, Edwin Preston; Hylas and Other Poems....632
Davies, T. Witton; The Century Bible....296
Dawson, George; The Child and His Religion....242
Dawson, Joseph; Job and His New Theology....608
Dealey, James Quagle; Sociology: Its Simpler Teachings and Applications....320
DeGroot, J. J. M.; The Religion of the Chinese....263
Deissman, Adoph; Licht vom Osten....281
Denxieme, Charles Borgeand; Jubilee de 1909 Scholar Genevensis 1559....306
Dibelins, Von Martin; Die Geisterwelt im Glauben des Paulus...278
Dickinson, G. Lowes; The Greek View of Life....485
Dinsmore, Julia Stockton; Verses and Sonnets....632
Doane, W. C.; The Book of Easter....496
Dean, Frank Carleton; Religion and the Modern Mind....272
Dobschutz, Ernest; Die Thessalonicher-Briefe....295
Dods, Marcus; Christ and Man....247
Drake, Allison Emery; Discoveries in Hebrew, Gaelic, Gothic, Anglo-Saxon, and other Caucasic Languages....493
Dye, Royal J.; Bolenge....461
Drummond, Robert J.; Faith's Certainties....257
Drysdale, A. H.; Christ Invisible Our Gain....246
Eerdmans, B. D.; Altestamenliche Studien....299
Eliot, Charles W.; The Religion of the Future....471
Ellis, William T.; Men and Missions....466
Eucken, Rudolph; Christianity and the New Idealism....446
Fairbairn, A. M.; Studies in Religion and Theology....444
Ferrero, Guielmo; The Greatness and Decline of Rome....490
Ferrero, Guielmo; Character and Events of Roman History....315
Fowler, W. Warde; Social Life at Rome in the Age of Cicero....326
Forder, Archibald; Venture among the Arabs....629
Forsyth, P. T.; The Person and Place of Jesus Christ....435
French, E. Aldom; God's Message through Modern Doubt....441
Frederick, William; Was Jesus the Christ....639
Gale, James S.; Korea in Transition....461
Gammon, Samuel R.; The Evangelical Invasion of Brazil....467
Garrison, J. H.; The Story of a Century....311
Garvie, Alfred E.; The Century Bible Handbook....614
Geden, Alfred S.; Introduction to the Hebrew Bible....447
Gidney, W. T.; The History of the London Society for promoting Christianity among the Jews....463
Gordon, S. D., and Mary Kilgore; Quiet Talks on Home Ideals..492
Goebel, D. Siegfried; Die Reden Nuseres Herrn Nach Johannes..615
Gray, James M.; Great Epochs of Sacred History....641
Greenough, J. G.; The Mind of Christ in St. Paul....286
Gressman, Hugo; Die Schriften des Alten Testaments....305
Gregory, Van Casper Rene; Wellhausen and Johannes....607
Griffith, John T.; Rev. Morgan John Rhys....645
Griggs, Edward Howard; Human Equipment; Its use and Abuse.489

Grenfell, Wilfred T.; What Life Means to Me.....478
Haldeman, I. M.; Thinking Above What is Written.....249
Haldeman, I. M.; Christian Science in Light of Holy Scripture..250
Haldeman, I. M.; Mental Assassination, or Christian Science a Physical, Intellectual, Moral and Spiritual Peril.....250
Haldeman, I. M.; The Religion, or Athemian Culture and Christianity 265
Haldeman, I. M.; Thinking Above What is Written; The Devil's Righteousness; Jericho Theology 476
Hatcher, William E.; Along the Trail of Friendly Years.....636
Hart, J. H. A.; Ecclesiasticas.....279
Hartman, Edward R.; Socialism versus Christianity.....483
Hastings, James; Encyclopaedia of Religion and Ethics.....437
Hawes, Charles H., and Harriet Boyd; Crete the Forerunner of Greece 457
Hawkins, John C.; Horae Synopticae 452
Hayden, Edwin Andrew; The Social Will.....618
Helm, Mary; The Upward Path.....461
Henslow, G.; The Vulgate the Source of False Doctrines.....276
Heusser, Theodor; Evangelienharmonie; die heilingenvier Evangelien 283
Horton, Robert F.; A Devotional Commentary on St. Matthew..291
Houston, Edwin J.; At School in the Cannibal Islands.....491
Hughes, Goeffrey; Conscience and Criticism.....443
Jackson, S. Macauley; The New Schaff-Herzog Encyclopaedia of Religious Knowledge 275
Jewett, Mary; Reminiscences of My Life in Persia.....464
Jordan, Louis Henry; Comparative Religion.....253
Jordan, David Starr; The Religion of a Sensible American.....266
Jordan, Lewis Henry; Study of Religion in the Italian Universities 270
Jordan, Lewis Henry; Modernism in Italy.....274
Jowett, J. H.; The High Calling.....245
Kolde, D. Th.; Die Heilsarmee.....623
Kennedy, Mrs. M. G.; Our Boys and Girls.....243
King, Henry C.; The Laws of Friendship.....629
King, Irving; The Development of Religion.....627
King, Henry Churchill; The Ethics of Jesus.....277
King, Henry Melville; Sir Henry Vane, Jr., Governor of Massachusetts 307
Knox, George William; The Gospel of Jesus the Son of God...259
Koerte, Alfredus; Menandrea.....487
Kropat, Arno; Die Syntax des Autors der Chronikverglichen mit der seiner Quellen.....304
Ladd, George Trumbull; Knowledge, Life and Reality.....624
Lamoreaux, Antoinette Abernathy; The Unfolding of Life.....242
Leckie, J H.; Authority in Religion.....434
Lewis, D. E.; Happy Hours for the Boys and Girls.....244
Lewis, W. O.; The Fundamental Principles Involved in Dr. Edward Caird's Philosophy of Religion.....267
Lietzmann, D. Hans; Handbuch zum Neuen Testament Dritter Bond 610
Lodge, Oliver; The Ether of Space.....642
Lowell, Percival; The Evolution of the Worlds.....268
Macintosh, Prof. R.; The Westminster New Testament.....609
Mahaffy, John P.; What have the Greeks done for Modern Civilization 630

McClelland, T. Calvin; The Mind of Christ 276
McFadyen, John Edgar; The City With Foundations.....481
MacNutt, Francis A.; Bartholomew De Las Casas, His Life, etc..471
Matheson, George; St. John's Portrait of Christ.....451
Mathews, Shailer; The Social Gospel 479
Maure, Philip; The Number of Man.....633
Mead, Willis W.; The Apocalypse of Jesus Christ.....288
Merk, Adalbert; Der Messias oder Ta'eb der Samaritaner nach hisher unbekannten Quellen.....304
Meyer, D. Arnold; Jesus or Paul.....451
Milliagn, George; Selections from the Greek Papyri.....610
Miller, Irving Elgar; The Psychology of Thinking.....269
Mohr, J. C. B.; Handbuch zum Neuen Testament.....282
Moffat, James; Paul and Paulinism.....452
Moffat, James; The Second Things of Life.....644
Moncreif, C. E. Scott; St. John: Apostle, Evangelist and Prophet.287
Montel, Edward; Le Culte des Saints Musulmans dans l'Afrique du Nord et plus specialement an Maroc 474
Morgan, G. Campbell; The Analzed Bible.....292
Moule, Handley C. G.; Messages From the Epistle to the Hebrews 456
Mumford, Eben; The Origins of Leadership.....483
Munzinger, Carl; Paulus in Corinth.....453
Murray, J. Lovell; The Apologetic of Modern Missions.....467
Murphy, Edgar Gardner; The Basis of Ascendency 325
Myers, Frederick W. H.; St. Paul.....612
Myers, Jack M.; The Story of the Jewish People.....460
Nachfolger, M. Heinsius; Theologisher Jahresbericht.....608
Naville, Edward; The Old Egyptian Faith.....474
Neeley, Thomas B.; South America.....462
Nicholl, W. Robertson; Textual Criticism of the New Testament 279
Olchowski, Lic. Theol.; Die Wurzeln Paulinische Christologic...278
Owens, Clifford Anderson; The Economy of Human Life.....637
Palmer, Frederick; The Winning of Immortality.....442
Patten, Simon Nelson; Product and Climax.....479
Patterson, Charles Brodie; A New Heaven and a New Earth....477
Parsons, Phillip A.; Responsibility for Crime.....620
Peabody, Francis Greenwood; The Approach to the Social Question 316
Peake, Arthur S.; Christianity: Its Nature and its Truth.....257
Petrie, W. M. F.; Personal Religion in Egypt Before Christianity 469
Pick, Bernhard; The Apocalyphal Acts of Paul, Peter, John, Andrew and Thomas.....289
Pummer, Alfred; An Exegetical Commentary on the Gospel According to St. Matthew.....292
Preuschen, D. Erwin; Vollständiges Griechisch-Deutsches Handwörterbuch des Neuen Testament.....282
Price, Ernest; Our Baptist Sunday Schools, Their Present Position and Possible Development.....241
Putnam, George Haven; The Censorship of the Church of Rome 314
Pryor, Mrs. Roger A.; My Day.....484
Ragg, Lonsdale; The Church of the Apostles.....309
Rand, Benjamin; The Classical Moralists.....436
Randall, J. Herman; The Rebirth of Religion.....265
Rashdall, Hastings; Philosophy and Religion.....626

Raupert, J. Godfrey; The Supreme Problem.....440
Rider, Fremont; Are the Dead Alive?.....494
Robinson, Leonidas; Gates and the Keys to Matthew.....613
Robinson, Lydia Gilligham; Spinoza's Short Treatise on God, Man and Human Welfare.....261
Royce, Josiah; Race Question and Other American Problems....319
Rupp, F. A.; Letters of a Physican to his Daughter.....642
Ruth, T. E.; The Baptist Child and World Conquest.....241
Sadler, William S.; The Science of Living.....495
Sampey, John R.; The Heart of the Old Testament.....298
Sanday, William; Christologies Ancient and Modern.....615
Saunders, Marshall; The Girl From Vermont.....640
Schapire, Jacob S.; Social Reform and the Reformation.....621
Schauffler, A. T.; Sparks From a Superintendent's Anvil.....244
Schofield, A. T.; The Divine in Man; Fit for Work.....489
Schofield, A. T.; With Christ in Palestine.....489
Schweitzer, Albert; The Quest of the Historical Jesus.....611
Scott, Robert; Modern Sermons by World Scholars.....481
Scott, E. T.; Historical and Religious Value of the Fourth Gospel 288
Scott, Robert; The Church of Christ.....245
Scott, Temple; Pleasure of Reading the Bible.....241
Seeberg, Reinhold; Die Kirche Deutschlands im neunzehnten Jahrhundert 458
Selbie, W. B.; Aspects of Christ.....448
Selbie, W. B.; The Life and Teaching of Jesus Christ.....286
Short, Josephine Helena; Oberammergau.....640
Sichtenberger, James P.; Divorce: A Stury in Social Causation..622
Smith, E. M.; The Zodia; The Mystery of Three; the Mystery of Seven 456
Smith, David; The Westminster New Testament.....291
Smith, Samuel C.; Religion in the Making.....260
Smyth, Newman; Modern Belief in Immortality.....442
Spargo, John; The Substance of Socialism.....322
Spears, John R.; Story of the American Merchant Marine.....633
Spencer, F. Ernest; The Old Testament History.....305
Spitta, Frederich; Das Johannes.....450
Stalker, James; The Ethic of Jesus According to the Synoptic Gospels 277
Stanley, Dora; The Autobiography of Sir Henry Morton Stanley 488
Straussburg, D. G. Aurich; Der Moderne Ultramontanismus in seiner Entschung und Entwicklung.....314
Swete, Henry Barclay; Essays on Some Biblical Questions of the Day 280
Swete, Henry Barclay; The Holy Spirit in New Testament.....284
Takle, John; The Bible in Baria.....629
Talbert, Ernest Lynn; The Dualism of Fact and Idea in Social Implications 619
Thomas, W. H. Griffith; Christianity is Christ.....257
Thomas, W. H. Griffith; The Apostle Peter.....454
Thompson, John Stuart; The Chinese.....486
Thompson, Robert Ellis; The Apostles as Every Day Men.....453
Toffteen, Olaf A.; Research in Biblical Archaeology.....302
Tomlinson, Everett T.; Ward Hill—the Teacher.....491
Tucker, T. G.; Introduction to the Natural History of Language..631
Tyrrell, George; Christianity at the Cross Roads.....634

Underwood, Horace Grant; The Religions of Eastern Asia.....261
Upham, Francis Bourne; Simon Peter, Shepherd.....453
Van Dyke, Henry; The Spirit of America.....495
Vedder, Henry C.; Church History Handbook.....307
Walker, J. H.; American Baptist Year Book.....496
Walter, Johannes von; Die ersten Wauderprediger Frankreichs..457
Watkinson, William L.; The Fatal Barter and Other Sermons...476
Webster, J.; Times of Blessing in Manchuria 465
Weiss, Johannes; Paul and Jesus.....285
Wenley, R. M.; Modern Thought and the Crisis in Belief.....254
Wendland, D. Johanness; Der Wunderglaube in Christtentum...617
Westcott, Brooke Foss; The Gospel According to St. John.....287
Westcott, Brooke Foss; The Two Empires.....459
White, William Allen; A Certain Rich Man.....630
Whitley, W. T.; Minutes of the General Assembly of the General Baptist Churches in England, with Kindred Records...313
Wilkinson, J. R.; The Sayings of Jesus.....290
Wilkinson, J. R.; The Acts of the Apostles.....290
Wilson, Robert N.; Medical Men in the Time of Christ.....614
Wood, Nathan E.; The Person and Work of Jesus Christ.....251
Wright, Joseph; A Primer of the Gothic Language.....641
Wright, Lewis; The Cross of Our Lord.....284
Zahn, D. Theodore; Der Brief des Paulus ans die Römer.....455